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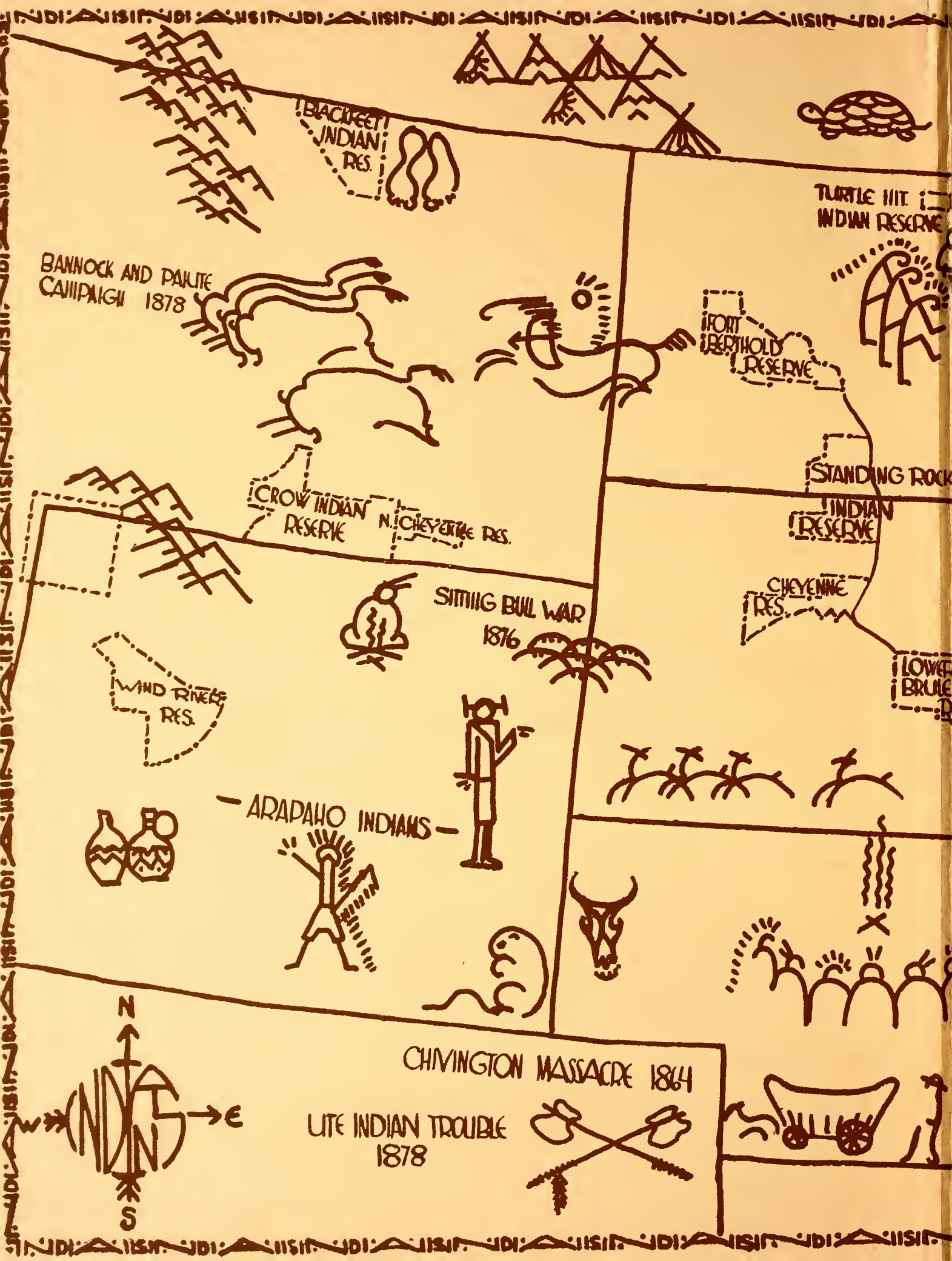
1933 MEGAPHONE

THE MOHAWK


BLACKFEET INDIAN RES.
TURTLE MT. INDIAN RESERVE
BANNOCK AND PAIUTE CAMPAIGN 1878
FORT BERTHOLD RESERVE
STANDING ROCK
CROW INDIAN RESERVE
N. CHEYENNE RES.
INDIAN RESERVE
SITTING BULL WAR 1876
CHEYENNE RES.
WIND RIVER RES.
ARAPAHO INDIANS
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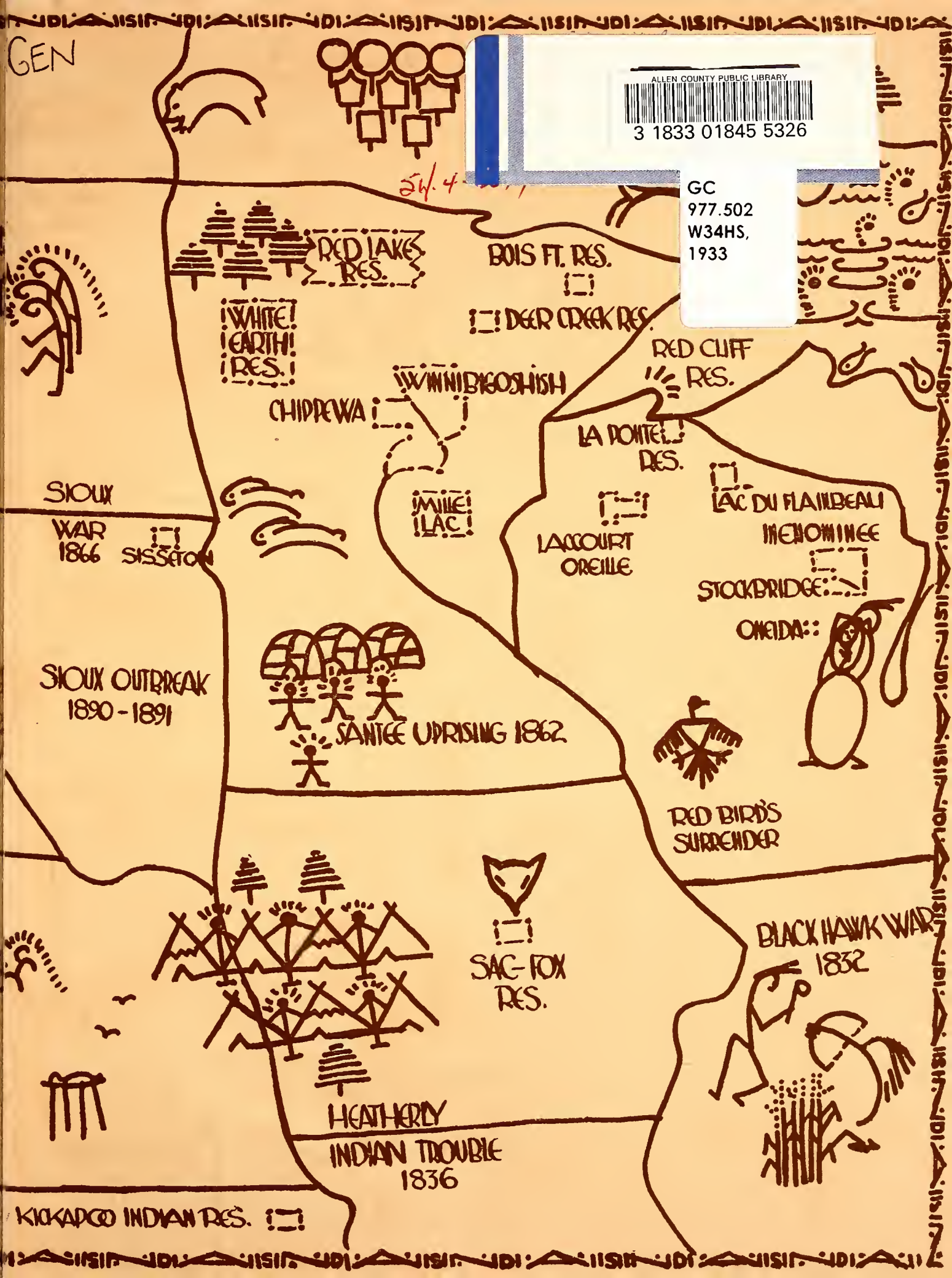
S
E
CHIVINGTON MASSACRE 1864
UTE INDIAN TROUBLE 1878



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The Mohawk

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THE MOHAWK

THE 1933 MEGAPHONE

Edited by

THE STUDENTS OF WAUKESHA HIGH SCHOOL

WAUKESHA, WISCONSIN

MERTEN BROTHERS, *Printers*
PONTIAC ENGRAVING COMPANY, *Engravers*
O'BRIEN & SONS, TALLMADGE STUDIO, *Photographers*

This Book is Dedicated

*

To That Martyred Race

*

Sacrificed for the Mystic Thing

*

Called Progress

ACKNOWLEDGMENTS

Art Institute, Chicago; Newark Museum, Newark, N. J.; Dr. Grove Harkness; Dr. Alfred Gregory; Mr. M. S. Dudgeon, Milwaukee Public Library; Waukesha Public Library; State Historical Library, Madison; Grey Earth of the Y. M. C. A.; Macmillan Co., New York; Department of the Interior, Office of Indian Affairs, Washington, D. C.

What Is the Mohawk?

By
VACHEL LINDSAY

This I mean by "The Mohawk"—
There is a dragon-soul
In this land,
That lived here before Leif the lucky
Came with his Viking band.
There is a power in the soil
Deeper than oil wells or mines.
There is a soul of the mountains
Of the Appalachians and of the Rockies,
Higher than lumbermen's favorite pines.

This is The Mohawk: he is every Red Indian.
Every Red Indian is in him; and so, friend, are we,
If our hearts are still Western
Hard-riding
And noble and free.

Contents

CHAPTER ONE ..... SENIORS AND CLASSES

CHAPTER TWO ..... MUSIC, ART, AND LITERATURE

CHAPTER THREE .. HISTORY, GOVERNMENT AND SCIENCE

CHAPTER FOUR ..... CHARACTER

CHAPTER FIVE ..... FACULTY

The Painted Gods

By

ROBERT P. TRISTRAM COFFIN

On the western half of earth
The Indian gods with heads held high
Wore their masks of painted smiles
When their day of doom drew nigh.

Feathers on their haughty heads,
The rainbow on their cheeks and chins,
White thunder in their serpent eyes,
Godhead painted in their grins.

They knew that death was such a thing
As a turquoise blue and bright
They chose the color of their maize
When they marched beyond the light.

The old gods walk our western world
When the hounds of doom bay clear
And beautiful and fiercely close
On the footsteps of the year.

Their hearts are in the maple tree
When she wears her blood for leaves,
Their hot souls light the golden lamps
In the pumpkins and the sheaves.

Our years are clothed in carnival
When they battle for their breath,
They dye their faces red and gold
And make a holiday of death.

(from
The Yoke of Thunder,
New York—The MacMillan Co.)
(First published in "The Commercial")

CHAPTER ONE

GRADUATES - - CLASSES

IN MEMORIAM

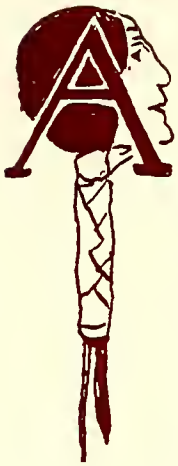
Winifred Bahr ..... *Class of 1935*

Muriel Loll ..... *Class of 1934*

John Wandschneider ..... *Class of 1933*

Charles Stock ..... *Class of 1936*

WAUKESHA HIGH SCHOOL
Main Entrance



The Senior Class

MERICAN Indians were neither saints nor devils; the Indian had both good and bad qualities—even as you and I. But there was one commendable characteristic of his which was outstanding. That was the enthusiasm with which he did everything from taking up the war trail to quietly passing the winter days in his wigwam. Do not mistake this for the loud-mouthed ranting and puppy-like exuberance which is usually called enthusiasm. It was rather the interest he got out of living. It wasn't necessary for him to kill time. The American students of today have this same enthusiasm for life. They have zest; they think for themselves, and act for themselves. But after their student days have passed, this often withers and fades away. They then become satisfied with conforming, and stick in that stupid rut of monotony and dullness.

Another class has completed its course in Waukesha High School, the class of June, 1933, with several outstanding achievements to its credit. With Miss Esther Krebs as adviser during the first three years, they took a leading part in school activities, sponsoring a successful Junior Prom, as well as an entertaining Junior Play, "The Goose Hangs High."

Mrs. Rachel Riley, who was adviser during the Senior year, and whose efficient guidance proved invaluable, may be proud of the scholastic record of the class. They leave behind them the highest I. Q. rating ever received by a class of Waukesha High School. They are well represented in the local chapter of the National Honor Society; a large percentage of "All A" students are Seniors; in fact in all aspects of scholarship, the graduating students are superior.

Fred Neumann, class president during the Sophomore and Junior years, was lost to this position when he was elected president of the Student Council for two consecutive semesters in his Senior year, an unprecedented occurrence. Arthur Jark, as Senior president, efficiently conducted the business of the class during the last year, with Lee Powell as vice-president, Phronsie Jacob as secretary, and Laura Jane Birch as treasurer.

Let us hope that the Senior class will show the same zeal in the future which it has shown in the last four years of school life.

ABRAHAMSON, BERNICE, Girls' Chorus, G. A. A.

ALLEN, WILLARD, Boys' Track, Boys' Glee Club, Band, Science Club.

ARMSTRONG, CHARLOTTE

ASSMAN, EDNAH, Girls' Chorus, G. A. A., "W" Wearer, Laf-a-Lot Club.

ATKINSON, VERNA

BAIRD, LESLIE L., Student Council, Honor Society, Band, Orchestra.

BAIRD, ELLEN, Honor Society, Library Round Table, Dramatics Club, G. A. A.

BAIRD, MARGARET, Honor Society.

BAUMEISTER, RALPH, Boys' Football, Boys' Basketball, Boys' Track.

BEASAW, BETTY, Girls' Glee Club, Dramatics Club, G. A. A., Laf-a-Lot Club.

BECKER, MARVIN, E., Hi-Y.

BECKMAN, ELSIE, G. A. A., Girls' Volleyball, Girls' Baseball.

BELLER, RITA, Girls' Chorus, G. A. A., Laf-a-Lot Club.

BIRCH, LAURA JANE, Student Council, Senior Class Treasurer, G. A. A. (President), Laf-a-Lot Club.

BLODGETT, IRIS, Student Council, Honor Society, Prom Committee, Squad Leader.

BRECKER, ALVIN

BRUNI, FELIX, Boys' Football, Boys' Track, "W" Wearer.

BUGBEE, BENJAMIN, Student Council, Dramatics Club, Hi-Y, Head Session Room Banker.

BUNELL, CAROLYN, Honor Society, Library Round Table, Girls' Glee Club.

BURTCH, DOROTHY, Student Council, Honor Society, Girls' Glee Club, G. A. A.

BUTLER, LUCYLLE, G. A. A., Girls' Baseball, Laf-a-Lot Club.

CAREY, JULIAN, Boys' Football, Boys' Glee Club, Orchestra, Hi-Y.

CARMICHAEL, JEAN, Prom Committee, G. A. A., Girls' Volleyball.

CLARKE, CLARENCE, Dramatics Club, S. C. A. Cashier.

CLAYTON, BEULAH, Girls' Glee Club, G. A. A., Laf-a-Lot Club.

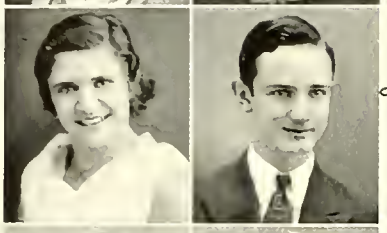
COHEN, FRIEDA, Girls' Chorus, Dramatics Club, G. A. A., Laf-a-Lot Club.

COHN, CHARLES, Boys' Track.

COHN, ISADORE, Boys' Track, Boys' Cross Country, Band.

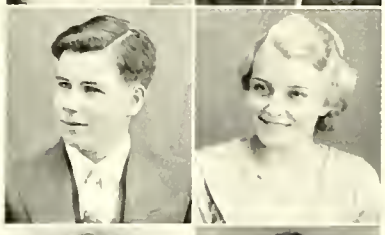
COOLEY, KENNETH, Boys' Basketball, Student Council, Prom Committee, Hi-Y.

DAVIS, HAZEL, Girls' Chorus, G. A. A., Girls' Baseball.



DECK, JEANNETTE, Girls' Chorus, Prom Committee, Laf-a-Lot Club.

DIEMAN, EARL, Boys' Basketball, Boys' Track, Boys' Glee Club, Dramatics Club.



DINGELDINE, JOHN, Boys' Football, Boys' Glee Club, Orchestra.

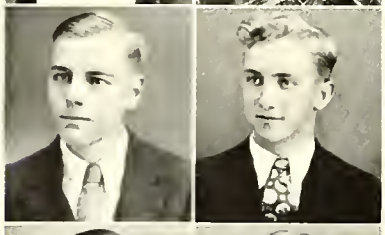
DIXON, VIRGINIA, Girls' Glee Club, Dramatics Club, Prom Committee, Laf-a-Lot Club.

DRAKE, IONE, Girls' Chorus.

ELGER, LUCILLE, Girls' Chorus, G. A. A., Laf-a-Lot Club, Girl Scouts.

EMLING, BERNICE, Dramatics Club, G. A. A., "W" Wearer, Laf-a-Lot Club.

EMPEY, ALICE, G. A. A., Girls' Volleyball, Laf-a-Lot Club, Laf-a-Lot Cabinet.



ENGSTROM, LEONARD, Prom Committee, Head Session Room Banker.

EVANS, EDWARD, Boys' Football, Boys' Track.

EVANS, MARJORIE, Prom Committee, G. A. A.

FISCHER, LILLIAN, G. A. A., Girls' Volleyball, Laf-a-Lot Club.

FRESE, BETTY, Laf-a-Lot Club.

FRUIT, ALBERT, Band, Orchestra.

FUCHS, FRIEDA, Girls' Chorus, G. A. A., Laf-a-Lot Club.

GADBERRY, JAMES, Boys' Track, Boys' Golf, B. A. A. Board, Boys' Volleyball.

GELLER, MARION, G. A. A., Laf-a-Lot Club.

GEORGE, ANTHONY, Basketball Manager, Boys' Track, Boys' Cross Country, Prom Committee.

GRASER, DOROTHY, G. A. A., Gym Class Captain, Head Session Room Banker.

GRASER, HOWARD

MRS. ARVID ANDERSON

GRASER, VIOLET, Girls' Chorus, Dramatics Club, G. A. A., Laf-a-Lot Club.

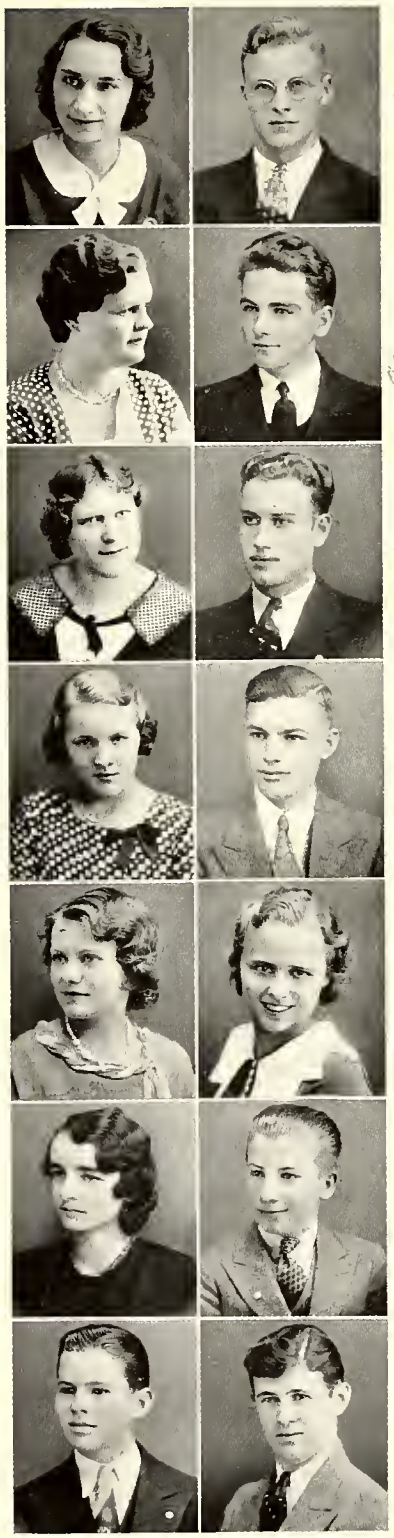
GREGORY, BARBARA, Student Council, Year Book Staff, G. A. A., Laf-a-Lot Club.

GRISWOLD, MARY, Girls' Chorus, Prom Committee.

GYGAX, FREDERICK, Boys' Glee Club, Cheerleader, Dramatics Club, Agriculture Club.

HAHN, OSCAR, Boys' Cross Country, Boys' Glee Club, Hi-Y.

HANNON, JAMES, Boys' Football, Band, Orchestra, "W" Wearer.



HARDER, EVELYN

HARGRAVE, LUCILLE, G. A. A., Girls' Tennis, Girls' Baseball.

HARTWICK, SHIRLEY, Honor Society, Orchestra, Laf-a-Lot Club, Head Session Room Banker.

HEINZ, ORVILLE, Dramatics Club.

HEINZELMAN, CECILE, Girls' Chorus, G. A. A., Girls' Volleyball.

HENRICKSON, ESTHER, G. A. A., Girls' Volleyball, Girls' Baseball.

HEYDER, LOLA, G. A. A., Girls' Volleyball, Girls' Basketball.

HINE, HAZEL, G. A. A., Girls' Basketball, Girls' Baseball.

HODGINS, MILTON, Boys' Glee Club, Prom Committee, Hi-Y.

HORN, DORTHY, Girls' Chorus, G. A. A., Girls' Tennis, Laf-a-Lot Club.

HORNING, MARY ANNE, Dramatics Club, G. A. A., Laf-a-Lot Club, Science Club.

HULBERT, HUGH, Honor Society, Year Book Staff, Debate Team, S. C. A. Cashier, Class Valedictorian.

IVENS, CARLYN, Junior Class Play, Prom Committee, G. A. A., G. A. A. Board.

JACOB, PHRONSIE, Student Council, Girls' Glee Club, Orchestra, Laf-a-Lot Club.

JAEGER, NANCY, Girls' Glee Club, Dramatics Club, Orchestra, Laf-a-Lot Club.

JARK, ARTHUR, Student Council, Class Officer (President), Honor Society, Science Club.

JAY, LULU, Girls' Glee Club, Girls' Chorus, Girls' Basketball.

JEZO, VICTORIA, G. A. A., Girls' Volleyball, Laf-a-Lot Club.

KASTENHOLZ, MARIE, Girls' Glee Club, Dramatics Club, G. A. A., Laf-a-Lot Club, Year Book Staff.

KIRCHHOFF, NORMAN, Boys' Basketball, Boys' Track.

KLUESSENDORF, FLORENCE, Girls' Chorus, Prom Committee, G. A. A., Laf-a-Lot Club.

KLUSSENDORF, DELBERT, Agriculture Club.

LANGDON, ROBERT, Boys' Track, Boys' Cross Country.

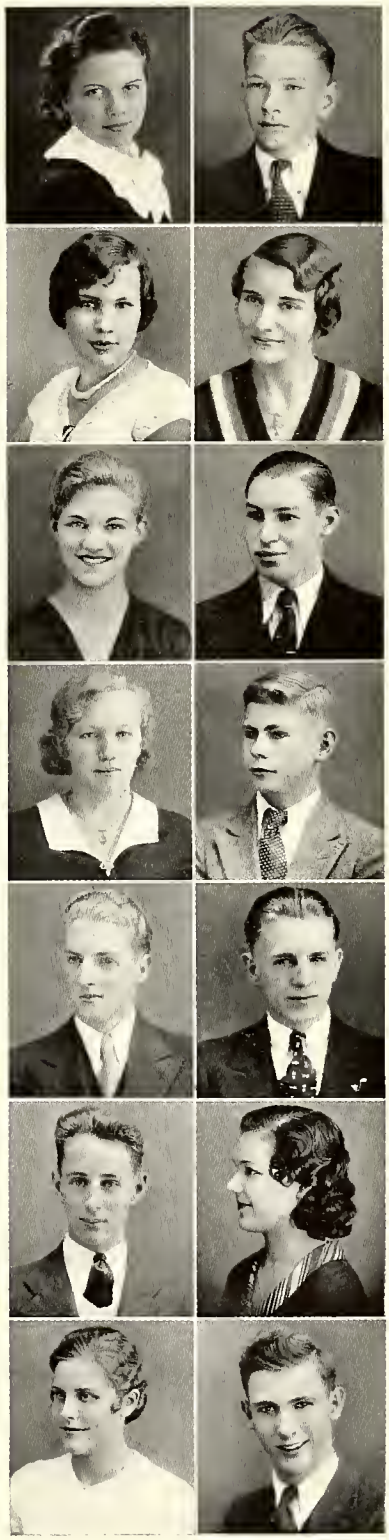
LARSEN, DONALD, Boys' Cross Country, Hi-Y, B. A. A.

LASSMANN, CLIFFORD, Band, Orchestra.

LEE, LEONE, G. A. A., Girls' Basketball, Girls' Baseball.

LEMKE, ELIZABETH, Girls' Chorus.

LEVERENZ, OTTO, Band, Orchestra, Debate.



LINDHOLM, JAMES, Boys' Cross Country, Dramatics Club, Hi-Y, Head Session Room Banker.

LOHRY, BETH, Girls' Chorus, Dramatics Club, G. A. A., Laf-a-Lot Club.

LOUNSBURY, ELVA, Dramatics Club, Science Club, S. C. A. Cashier.

LOWRY, DOROTHY, Girls' Chorus, Laf-a-Lot Club.

LUNDY, DORA, Honor Society, Library Round Table, G. A. A., Laf-a-Lot Club.

MARQUARDT, NORMAN

MCKENZIE, FERN E., Band, Orchestra, S. C. A. Cashier.

MCNAUGHT, MARGARET, Junior Class Play, Dramatics Club, G. A. A., Laf-a-Lot Club.

MICKEL, LLOYD, Boys' Football, Boys' Track, Prom Committee, Boys' Volleyball.

MIELKE, FERNE, G. A. A., "W" Wearer, Laf-a-Lot Club, Head Session Room Banker.

MITCHELL, JOHN, Agriculture Club.

MORRIS, ARDEN, Agriculture Club, B. A. A.

MORRIS, MALDWYN, Agriculture Club, B. A. A.

MOYLAN, CLARENCE, Year Book Staff.

NIEDERCORN, MARIE, G. A. A.

OWEN, RAY, Student Council, Honor Society, Editor of 1933 Year Book, Debate Team, Class Salutatorian.

PANKRATZ, NORBERT, Boys' Football, Boys' Track, Boys' Glee Club, Cheerleader.

POETSCH, HOWARD, Dramatics Club, Band, Head Session Room Banker, Science Club, Honor Society.

POKRANDT, MURIEL, G. A. A., Laf-a-Lot Club, Head Session Room Banker.

POWELL, LEE, Boys' Football Manager, Class Officer, Cheerleader, "W" Wearer.

PRICE, GWYNETH, Honor Society, Library Round Table, Prom Committee, G. A. A. Leader.

PRICE, TOM, Boys' Basketball, Boys' Cross Country, "W" Wearer, Boys' Track.

(MRS NORMAN MARQUART)
PROTHERO, LEAH, G. A. A., Laf-a-Lot Club.
1320 - N. 68TH MILW. GR. 6-4299

PUGH, ANNA, G. A. A., Girls' Archery.

RADUEGE, ESTHER, Girls' Glee Club, G. A. A., Prom Committee, Laf-a-Lot Club, Year Book Staff.

RAHT, JOHN, Boys' Track, Band, Head Session Room Banker, Agriculture Club.

RANKIN, HOWARD, Boys' Track, Boys' Cross Country, Hi-Y.

RAY, EVELYN, Girls' Glee Club, Girls' Chorus, G. A. A., Laf-a-Lot Club.

deceased

REED, HARRIET, All School Play, G. A. A., Prom Committee, Dramatics Club.

RIBLET, RICHARD, Dramatics Club, Speech Contest, Science Club, Prom Committee.

RICH, LEONARD, Boys' Football, Boys' Basketball, Boys' Track, Boys' Glee Club.

ROBERTS, MARGARET, Student Council, Honor Society, Year Book Staff, G. A. A. Board.

RHODE, MARCELLA, Girls' Chorus, G. A. A., Laf-a-Lot Club.

ROYSKE, JEAN, Library Round Table, Prom Committee, G. A. A., Laf-a-Lot Club.

SCHANE, MARY

SCHUPPENE, PAUL

SCHMUL, LA VERN, Agriculture Club, Class Play.

SHIELDS, VIOLET, Honor Society, Library Round Table, G. A. A.

SCHOBER, LORAINE, Honor Society, G. A. A., "W" Wearer, Junior High Coach.

SCHOENGRUND, MARIE, Girls' Glee Club, Girls' Chorus, Laf-a-Lot Club, Science Club.

SCHROEDER, BETTY, Student Council, Class Officer, Girls' Glee Club, G. A. A.

SCHROEDER, ROBERT, Class Officer, Science Club, S. C. A. Cashier, Agriculture Club.

SCHRUMPF, WALTER, Boys' Football, Boys' Cross Country, Band.

SCHWACH, GLADYS, Speech Contest, Girls' Tennis, Prom Committee.

SMITH, LEONARD, Band, Office Assistant.

SMITH, VIVIAN, Prom Committee, G. A. A. Leader, "W" Wearer.

SOBROFSKI, CATHERINE, G. A. A., "W" Wearer, Laf-a-Lot Club.

STOLLBERG, BRUCE, Boys' Track, Boys' Cross Country, Hi-Y, Head Session Room Banker.

STONE, STANLEY, Boys' Basketball, Hi-Y, Agriculture Club.

STUTE, GERTRUDE, Girls' Glee Club, G. A. A., Girls' Baseball.

TERLINDEN, CARL, Science Club.

TEWS, VILA, Band, G. A. A., Laf-a-Lot Club, S. C. A. Cashier.

TYLER, HUGH, Band, Orchestra, Boys' Glee Club, Boys' Football.

WAGNER, GLADYS, Girls' Chorus, Orchestra, Laf-a-Lot Club.

WALKER, EDWARD, Boys' Track, Boys' Cross Country, "W" Wearer.

WALKER, PAUL, Boys' Track, Boys' Cross Country, "W" Wearer, Science Club.

WARD, ELIZABETH, Girls' Glee Club, Orchestra, G. A. A., Prom Committee.

WELCH, CLARA, Band, Orchestra.

WELCH, HELEN, Band, Orchestra, Girls' Basketball.

WESTON, FLORENCE, Girls' Chorus, G. A. A., Office Assistant, Girls' Volleyball.

WHITE, MARY ANN, Girls' Glee Club, G A. A., Laf-a-Lot Club, Science Club.

WHITE, WARREN, Year Book Staff, Science Club.

WILLIAMS, MYRTLE, Girls' Glee Club, Girls' Archery.

WINZENRIED, RUTH, Library Round Table, G. A. A. Board, "W" Wearer, Laf-a-Lot Club.

WOODHEAD, FRED, Boys' Track, Boys' Golf, Prom Committee, Head Session Room Banker.

WRIGHT, JOYCE, G. A. A., Girls' Baseball, Head Session Room Banker.

YOPPS, HAROLD, Boys' Baseball, Boys' Volleyball.

ZIEMER, MILDRED, Honor Society, G. A. A., Science Club, Library Round Table.

ZILLMER, JOYCE, Honor Society, Dramatics Club, G. A. A., Home Room Assistant.

BAIRD, RONALD, Boys' Football, Boys' Basketball.

BRACH, LORRAINE, G. A. A.

CONRAD, DELBERT

FERRARA, PAULINE

FOBES, ROY, Dramatics Club, Boys' Track.

FRYAR, IDA, G. A. A., Science Club, Dramatics Club.

GARITY, HAROLD

HANKE, BERNICE, Squad Leader.

HOEHLE, WILLIAM, Boys' Football, Boys' Basketball.

HUTCHINSON, WINSTON, Cheerleader, Hi-Y.

KLINGER, HARVEY, Boys' Football, Boys' Track, Boys' Golf, Band.

LAND, ROBERT, Boys' Basketball, Boys' Cross Country, Boys' Volleyball.

LEDWITH, EVANGELINE

LOTH, WILFRED, Boys' Football, Agriculture Club, Stock Judging Team.

LYON, WILMA, Girls' Glee Club, Laf-a-Lot Club.

MAROSE, ELMER, Boys' Football.

MARTIN, JOHN

MERTEN, DELBERT, Boys' Football.

MICKEL, HARVEY, Boys' Track, Head Session Room Banker.

MURPHY, BETTY

NEUMANN, FRED, Boys' Track, Student Council, Prom King, Honor Society, Year Book Staff.

NICHOLS, JOHN, Band.

ROBEL, ARTHUR, Boys' Football, Boys' Basketball, Student Council.

ROBEL, CHARLES, Boys' Basketball, Boys' Tennis, "W" Wearer.

RUCH, KATHERINE, Girls' Chorus, Laf-a-Lot Club.

SCHUETZE, VIRGINIA, G. A. A., Girls' Track, Head Session Room Banker.

SPILLMAN, WALKER, Boys' Glee Club, Dramatics Club, Band.

VICK, GLENN, Boys' Cross Country, Boys' Glee Club, Dramatics Club.

WENDT, FRED, Student Council, Year Book Staff, Debate Team, Dramatics Club.

YATZECK, IRENE, G. A. A., Girls' Chorus.

Class of January 1934

The class of January, nineteen hundred thirty-four, has been for three years under the leadership of Miss Shaw, the class adviser.

Through participation in all phases of extra-curricular activities this class has been able to forward the honor of Waukesha High School.

Gilbert Evans, Roger Lumb, Lloyd Owens, and Larry Knoebel were four mainstays on this year's football team. Roger and Gilbert were important cogs in the basketball team. Roger and Larry represented the class on the track team, and Larry on the golf and skating teams. The class was represented in tennis by Carroll Laing, an able racket swinger. Barry Gillett, a member of this class, captured first place in one division of the Golden Gloves Tournament. David Wolf, a distance runner, represented the class in cross country and in track.

Athletic participation, however, has not been confined to the boys. The girls of the class were frequently seen playing basketball, baseball, and hockey in the G. A. A. leagues. Many have won a "W."

Class interests were varied. Howard Neuman and Harold Cohan were important factors in the success of the debate team. The Mask and Wig Club has claimed its quota, and several have taken part in productions. Howard Neuman's portrayal of Simon Legree in "Uncle Tom's Cabin" was a credit to any actor. Russell Witt and Walter Priess have taken a keen interest in stage lighting. The class has been active in music work; several members are in the band, the orchestra, and the boy's glee club. The work of Larry Knoebel and Lyle Williamson in the boys' quartette has won much praise for the boys and for the school. The girls have been even more active than the boys in glee club work; their voices have helped make the girls' glee club outstanding in this area.

One member, Lorraine Olson, was elected to the National Honor Society, and many members are on the honor roll.

One of the class members, John Lockney, is vice-president of the Student Council. Roger Lumb and Mayme Bassett are active members.

A delightful prom banquet was sponsored by the class. For the first time in several years the prom banquet was held in the gymnasium amidst the decorations of the prom. A very delicious dinner was served to about two hundred seventy-five juniors, seniors, and faculty members by the ladies of St. Matthias Episcopal Church and an enjoyable series of toasts preceded the dancing. The tables were beautifully decorated with bowls of daffodils and tapers in yellow, black, jade, and Chinese red, the colors of the prom.

This class, its talent displayed among so many lines, will be worthy of being called alumni of Waukesha High School.

BASSET, MAYME, Student Council, Class Officer (Secretary), Girls' Glee Club, Laf-a-Lot Club.

BATES, LORETTA, Girls' Chorus, Dramatics Club, G. A. A.

BAUMEISTER, HENRIETTA, Prom Committee, G. A. A., S. C. A. Cashier.

BITTERS, MADGE, Girls' Glee Club, Dramatics Club, G. A. A., Laf-a-Lot Club.

BLAISDELL, JACK, Boys' Golf, Student Council, Dramatics Club, Hi-Y.

BLOTT, LORRAINE, Girls' Glee Club, Dramatics Club, G. A. A., Laf-a-Lot Club.

BOTELER, JOSEPHINE, Dramatics Club, G. A. A., Laf-a-Lot Club.

BRIERTON, MARGARET, Girls' Chorus, G. A. A.

CALLOWS, MARGARET, Dramatics Club, Girls' Volleyball, Laf-a-Lot Club.

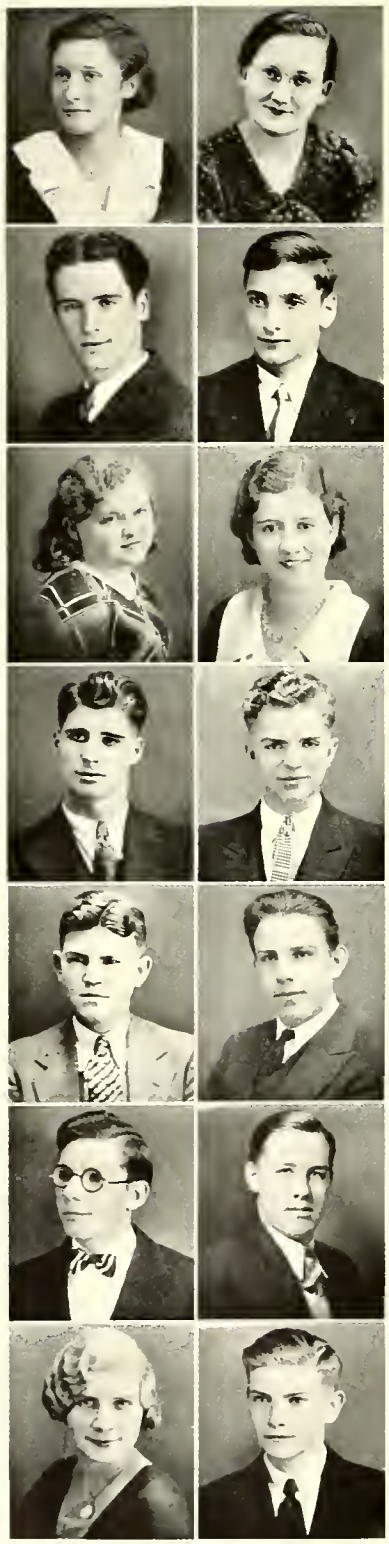
CHAMBERS, RACHAEL, G. A. A., Girls' Basketball.

CONWAY, JOSEPH, Boys' Football, Boys' Basketball, Boys' Golf, "W" Wearer.

COVEY, BERNITA, G. A. A., Girls' Volleyball, Girls' Baseball, Laf-a-Lot Club.

DAILEY, SUZANNA, Girls' Basketball, Bank Cashier.

DANCEY, DAVID, Class Officer, Boys' Glee Club, Hi-Y.



DEWAR, EVELYN. Junior Honor Society, Girls' Baseball.

DOEGE, EDNA

DOUGHTY, FRANCIS, Boys' Football, Boys' Basketball, Boys' Track, "W" Wearer.

DOWNING, GLENN, Boys' Glee Club, Agriculture Club.

EATON, WINIFRED, All School Play, Dramatics Club, Girls' Archery.

EMSLIE, JEAN, Girls' Volleyball.

EVANS, GILBERT, Boys' Football, Boys' Basketball, Boys' Track, "W" Wearer.

GEORKE, KENNETH

GOERKE, ROBERT, Boys' Football, Student Council, Boys' Glee Club, Hi-Y.

GREASBY, ELLSWORTH

GREB, RUSSELL, Boys' Football, Boys' Track, Cheerleader, Dramatics Club, All-School Play.

HAYNES, GORDON, Hi-Y, S. C. A. Cashier.

HECHT, GERTRUDE, Girls' Chorus, G. A. A., Laf-a-Lot Club.

HEYWOOD, WALTER, Student Council, Band.

LANG, WARREN, Science Club, Model Airplane Club.

LOCKNEY, JOHN, Boys' Football, Student Council, Class Officers, Hi-Y.

MAROSE, DOROTHY, G. A. A., Girls' Volleyball, Head Session Room Banker.

MATTHEWS, ALLEN, Boys' Football, Boys' Basketball, Boys' Track, Boys' Glee Club.

MERTEN, FLORENCE, Dramatics Club, G. A. A., Girls' Basketball, Head Session Room Banker.

MICHAEL, JANE, Student Council, G. A. A., Girls' Baseball, Laf-a-Lot Club.

MICKLER, RUTH, G. A. A., Girls' Baseball, Laf-a-Lot Club.

MURRAY, ROBERT, Boys' Track, Boys' Cross Country, Student Council.

NEUMAN, HOWARD, Debate Team, Dramatics Club, Band, All-School Play.

OHDE, CHARLOTTE, Dramatics Club, G. A. A., Laf-a-Lot Club.

OLSON, LORRAINE, Honor Society, G. A. A., S. C. A. Cashier.

OWENS, LLOYD, Boys' Football, Boys' Track, "W" Wearer, Agriculture Club.

PRIESS, WALTER, Boys' Football, Boys' Track, Boys' Cross Country, Dramatics Club.

RICH, JENNIE, G. A. A., Girls' Volleyball, Girls' Baseball.

SCHLOSSER, ELLEN, G. A. A., Girls' Volleyball, Girls' Baseball.

SPENCER, KATHRYN, Student Council, Class Officer, Dramatics Club, Laf-a-Lot Club.

SPRADER, MARGARET, Girls' Chorus, Girls' Archery.

STEFFEN, FRANCES, Girls' Chorus.

STEINKE, MILDRED, Band.

SULLIVAN, ROBERT, Boys' Football, Boys' Basketball, Boys' Golf.

TRAKEL, JANE, Girls' Chorus, G. A. A., Laf-a-Lot Club.

WAYLAND, DOROTHY, Girls' Glee Club, Dramatics Club, Laf-a-Lot Club.

WILSON, MARGARET, G. A. A., Girls' Volleyball, Head Session Room Banker.

WOLF, DAVID, Boys' Track, Boys' Cross Country, "W" Wearer.

WRYZA, LUCILLE, Girls' Chorus, G. A. A., Laf-a-Lot Club.

YOPPS, GRETCHEN, G. A. A., Girls' Volleyball, Laf-a-Lot Club.

YUHAS, ELINOR.

ZAHNZINGER, AGNES, Girls' Chorus.

ZICK, ELEANOR, G. A. A., Girls' Volleyball, Laf-a-Lot Club.

BAHR, WILLIAM, Boys' Baseball, Boys' Track.

CAMBIER, VAN LARE, Boys' Track, Boys' Glee Club, Dramatics Club, Band.

CAMPBELL, SYLVETTA, Orchestra, G. A. A., Girls' Baseball.

CHRISTOPH, JOHN, Boys' Skating, Class Officer.

COHAN, HAROLD, Boys' Track, Debate Team, Head Session Room Banker.

EIMER, GEORGE, Boys' Football, Boys' Track, Boys' Cross Country.

EIRING, ROSALIE, Girls' Glee Club, Dramatics Club, Prom Committee, G. A. A.

FARCHIONE, DONATA, Girls' Chorus, G. A. A., Head Session Room Banker.

FELDT, DOROTHY, Student Council.

HEYWOOD, JOHN, Boys' Basketball, Boys' Glee Club, Orchestra.

HONEYAGER, MARGIE, Girls' Chorus, G. A. A., Girls' Volleyball.

KNOEBEL, LARRY, Boys' Football, Boys' Basketball, Boys' Golf, Boys' Glee Club.

KLEIST, ART, Boys' Football, Boys' Basketball, Boys' Track.

KRAUSE, ALBERT.

KOLOSKE, CHARLES.

KING, DOROTHY.

LAING, CARROLL, Boys' Tennis, Hi-Y, Student Council.

LEWIS, JOHN, Boys' Track, Boys' Cross Country, Class Officer.

LUMB, ROGER, Boys' Football, Boys' Basketball, Student Council, "W" Wearer.

MELENDES, LEONARD.

MOWAT, PAUL, Dramatics Club.

OEMIG, RICHARD, Boys' Football.

SCHOCK, RAY.

WILLIAMSON, LYLE, Boys' Cross Country, Boys' Glee Club, "W" Wearer, Dramatics Club.

WITT, RUSSELL, Dramatics Club, Year Book Staff.

WOLF, ALLAN, Boys' Track, Boys' Cross Country.

TO SMALL LISTENERS

Oh, all small listeners to meadowlarks!
All little hearers of the reaching up of clover!
Somewhere, wearing ragged marks
Of fear upon his face
A little rabbit hides. He cries and quivers when
A robin whispers. He's a-tremble if a small wind starts to sing:
He's leaping out in terror at an oat-stalk blowing over!

Ah, tell the little fellow, if you see him any place,
I would not frighten him again
For anything!

APRIL SHOWERS

I stood to hear it—I love it well—
The rain's continuous sound;
Small drops, but thick and fast they fell,
Down straight into the ground.

Down, down they come—those fruitful stores,
Those earth-rejoicing drops!
A momentary deluge pours,
Then thins, decreases, stops.

And ere the bubbles on the stream
Have circled out of sight,
Lo! from the west a parting gleam
Breaks forth of amber light.

But yet behold—abrupt and loud,
Comes down the glittering rain;
The farewell of a passing cloud,
The fringes of her train.

OLD WOMAN

With shadowed eyes
That hold no gleam,
Alone she sits
Lost in a dream;
Or slowly moves
Like ripened grain
Seeking the earth
Beneath a rain.

On sunny mornings
Of uncounted hours
She sees dream children
Bloom like flowers;
And sunset finds her
Without sorrow
Nor wondering much
About tomorrow.

Written by a student in an 11A Poetry Class.

WAUKESHA HIGH SCHOOL

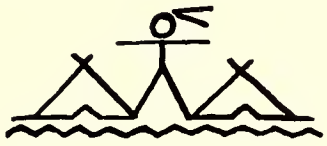
Doesn't the school look as if it were a fortress? Notice the gentleman on the steps.

The Junior Class

The Junior Class met as a whole for the first time in September, 1930. The Freshman year passed quickly, and in the Sophomore year the class began to assert its individuality. The student adviser, Miss Hawkins, called the class together for the first class meeting. In this meeting officers were nominated; during the following week they were elected. Donald Willison was elected president, Marshall Holloway vice-president, and Eleanor Burtch secretary and treasurer. The class owes to this group of officers deep gratitude for the splendid work they did. During the course of the year class meetings were held in which programs were given. The Sophomore party, which seems to have been handed down from other classes, was in turn now the class objective. A class meeting was held in which this was the subject of discussion. Ralph Blaisdell was appointed chairman of the committee to organize and plan the party. The party appeared to be a success, for the class now had a small treasury.

That spring several of the Sophomore boys were on the track team. These boys were Angus McDougall, Donald Willison, Joe Gottlieb, Art Reuhmer, Gerald Martin, Frank Italiano, William Washow, and Roger Delong. The class was also represented on the tennis team by Jerome Biwer and John Murray. Both boys won their letters. The next year, the following persons were elected as class officers: President, Harold Golemgeske; vice-president, Donald Willison; secretary, John Murray; treasurer, Roger Delong. A number of the Juniors boys were on the cross country team and one of the boys, Earl Miller, won his letter.

The Junior Class has distinguished itself scholastically. The members of the debating society who actually took part in the debates this year are Elizabeth Jarden, Angus McDougall, and Frank Italiano.



Athough the present class of 11B is comparatively small, it has always endeavored to uphold the best traditions of Waukesha High School.

The class has identified itself with the various school activities. At the present time, it has Art Bugbee, Carl Breecher, and Tom Disantis on the football team. Jerome Schiffman is on the basketball team and has shown some very fine work. The noted captain of the basketball team, who was in this class for a

First Row, left to right—Eiring, Fredricks, Darrow, Bullen, Aunspauch, Beaumont, Dresdow, Anderson, Bloom, Davidson. Second Row—Delzer, Cramer, Alberts, Breager, Brust, Fisher, Aldridge, Evans, Darrow. Third Row—Cruver, Bastings, Cannon, Bartlet, Costerison, Fredrickson, Biwer, Delmore, Bowe, DeLong, Fletcher, Farmer, Davis. Fourth Row—Bucci, Burtch, Adams, Brown, Blaisdell, Ebbot.

long time, has now become a member of the Junior A Class. The secretary of the Student Council, Norman Dunn (more commonly known as "Cocky"), is a member of the Junior B Class.

The Junior B Class has always been very small, and therefore has not so many representatives in the various organizations, but in relation to the small number of students, it has its quota and will strive to be successful in the remaining two years of high school. Three of the classmates contributed splendid work toward the success of the all-school play: Vernon Mullen, Norman Dunn, and Herbert Klein.

First Row, left to right—Gustine, Greengo, Haash, Katzner, Hardtke, Koch, Jarden, Klussendorf, Gillet, Green, Italiano. Second Row—Howell, Jones, Greenwalt, Goetzelman, Gebhart, Gerard, Kett, Howard, Hagerstrand, Jaeger, Hepp, Hartel. Third Row—Italiano, Jones, Katsfuros, Drake, Jensen, Gumm, Groth, King, Holloway. Fourth Row—Held, Hickey, Gotlieb, L. Golemgeske, Mowatt, Hopson, Hauser, H. Golemgeske, J. Gotlieb.

First Row, left to right—Knoebel, Kohler, Martin, Nehs, Kuess, Miller, Nedderson, Montville, Koebler, Lau, Larson. Second Row—McNaught, Lauer, L. Kohler, Kuhlman, Loebel, Lewis, Leipski, Longwitz, Lorier, McGeen. Third Row—Murray, Lyons, McLaughlin, Martin, Miller, Kranich, Kremple, Komberec, Moylan, Lidicker, Lawrence. Fourth Row—Mielke, Neff, McDougall, Matt, Miller, Kennedy, Mann, Lemke, Kuhlman, Luick, Miller, Manke, Nickell.

When class officers were elected for this semester, the results were: Bob Branch, president; Vernon Mullen, vice-president; Harriet Macomber, secretary, and Vivian Larsen, treasurer.

Miss Nehls, the class adviser, always lends a helping hand to everything the class undertakes. She and Mr. Lomas have charge of the two home rooms.

First Row, left to right—Shipway, Sears, Smart, Rutte, Redebawm, Plotz, Rowlands, Yarzek, Salter, Roberts, Pinnow. Second Row—Pankratz, Price, Schlicher, Rankin, Schall, Schober, Robinson, Sanders, Rogers, Peters. Third Row—Schmuki, Smith, Schumacher, Sellner, Schmidt, Schiffman, Schwock, Ruehmer, Palmer, Rugee. Fourth Row—Olson, Smith, Pronold, Puetzer, Schultz, Peck, Phial, A. Schmidt. Fifth Row—Schmuller, Porter, Whaley, Sellner, Smith.

First Row, left to right—Turkofski, Stephens, Edith Stephans, Vick, Torhorst, Williams, Stacy, Stuhlman, Stier, Surber. Second Row—Snyder, Stewart, Sugden, R. Torhorst, Winchell, Thomas, F. Williams, Washow, Young. Third Row—Winter, Storck, Yanna, Snodie, Zimmerman, Timm, Walsh, Willison. Fourth Row—W. Young, Wilkins, L. Williams, Tiews, Steinmann, Wallace, Wenger, Troeger, Wildish.

The Junior Class play, "The New Poor," with its plot centering around the present depression, was presented in April by members of the class interested in dramatics, and was regarded as a success by everyone who saw it. With this year ending, the class will be looking forward to the next and last year of its high school career. It is hoped that all things undertaken will be carried out as successfully.

First Row, left to right—Cappazzo, McFarlane, Macomber, Larsen, Ray, Snider, Adams, Thiel, Yatzek, Boettcher, Kiewart. Second Row—Terwilliger, Zierfus, Morton, Graffenberger, Granger, Evans, Poetsch, Horne, Haley, Gudeyon, Turks, Wilcox. Third Row—Bayne, Mullen, Vondross, Garrity, Prebelski, Nelson, Klien, Genske, Hien, Herring. Fourth Row—Rassmussen, Dunn, Caldwell, Hottelling, Champan, Disantis, Breecher, Schiffman, Stark, Bernstien. Fifth Row—Snyder, Branch, Zimdars, Schwultz, Katzner, Laws, Perrin, Pilson, Brimmer, Liesticko, Dewar Tessman, Bugbee.

First Row, left to right—Doughty, Blair, Boyd, Burnell, Carroll, Atkinson, Butler, Bailey, Christoph, Blott. Second Row—Baird, Davies, Burrow, Chambers, Clayton, Baumgartner, D'Amato, Beaster, Cultice, DeWitt. Third Row—Anderson, Becker, Craft, Bartz, Basile, Christianson, Blodgett, Adami, Bahr, Billings, Berg. Fourth Row—Dibble, Collen, Brewer, Carmichael, Cadieu, Bartelmus, Bauman, Brower, Dixon, Chase, Alm. Fifth Row—Cox, F. Becker, L. Christensen, Capelle, Carstens, Christopulus, Carmichael, Danielson.

The Sophomore Class

Herewith is presented a record of the year's achievements of the Sophomore Class, which has the distinction of being the largest class ever enrolled in Waukesha High School.

The class while still in Junior High was represented in the speech contests, all-school plays, and glee club operettas. When the operetta, "Cinderella," was presented by the Junior High School, one of the principal characters was taken by a member of the class, principally through the medium of rare voice qualities. The class also sent other members to more minor parts in the same production. While

First Row, left to right—Holtz, Horn, Jarden, Gorgan, Empey, Gaspar, Hoeveler, Jones, Dresdow, Hurst. Second Row—Hathaway, Harris, Goodman, Franz, Haidacher, Foster, Finn, Hahn, Hale, Hurtgen, Goetz. Third Row—Fisher, Galbreath, Grabow, Gooderyon, C. Fisher, Goerke, Fruit, Finney. Fourth Row—D. Grabow, Hagerstrand, Garoens, Hargrave, Hughes, Hecker, Gredler, Ensley, Gonyos, Jesperson. Fifth Row—Herzog, Grober, Egan, Forsythe, Drake, Inzeo, Grimmer, Egofski.

First Row, left to right—Kern, Kliest, Knipfel, Martin, Krueger, Meyer, Meier, Merten, McNaught, Knoebel, Kastenholz. Second Row—Kintop, Kelso, Morris, Miller, Lamp, Larsen, Klix, Lidicker, Lubnow, Livingston. Third Row—Michel, Lass, McCarragher, Moore, Lawrence, Malik. Fourth Row—Kaufmann, Lawler, Kluge, Kremer, Knight, Lyon, Kennedy, Marshek, Monyelle. Fifth Row—Lamber, Mackey, Morris, W Martin, Kuehn, Kewley, Kolowske, Manegold, Lagon, Miller.

in eighth grade, the group greatly surprised the rest of the school by having three of its members take honors of primary importance in three different divisions of the annual speech contest.

At a class meeting, the students voted to have a party for sophomores only. The president appointed a social committee of five boys and five girls, headed by Esther Hahn, who made all arrangements for the party. There was great enthusiasm with all the bashful boys learning to dance, but due to the death of one of the classmates, Winifred Bahr, the original date of February 24th was changed to an indefinite one in April.

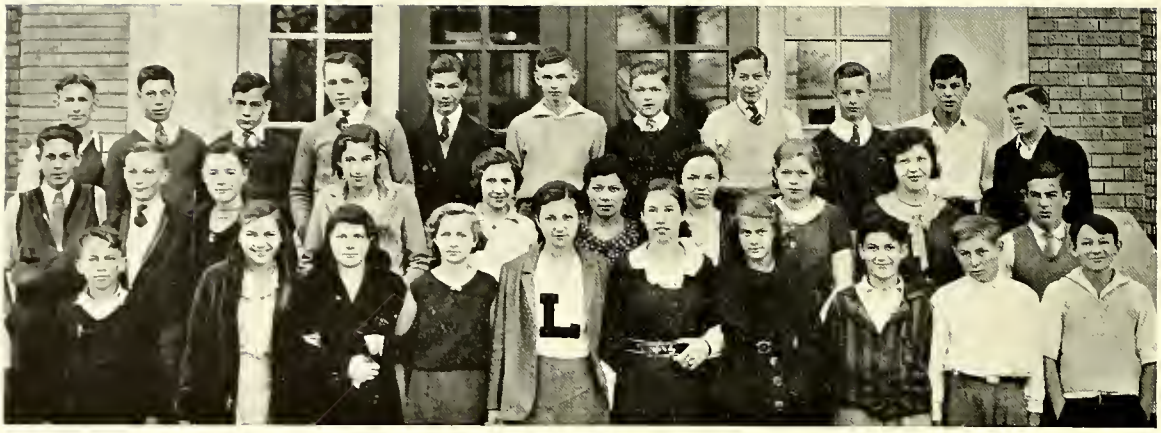
First Row, left to right—Roberts, Punzel, Relmold, M. Roberts, Raduege, Sayles, Peck, Schroeder, Rankin, M. Raduege, Savatske, Palmer. Second Row—Rassmussen, V. Schroeder, Pfeifer, Pendowski, Olson, Rowlands, Schmidt, L. Olchefsky, K. Olchefsky, Schields, W. Roberts. Third Row—Nass, Meyers, Pugh, Rhode, Ryan. Fourth Row—Schriver, Stickles, Stone, Murray, Niedermier, Mueller, Salter, Schultz, Seaborn. Fifth Row—Nederson, Russell, Peffer, Price, Pitch, Simon, Senderhauf, Schockley, Schumacher.

First Row, left to right—Stockinger, Zeller, Sobrofski, Thompson, Wise, Smart, Smith, Strass, Thomas, Vitale, Stark. Second Row—Wright, West, Wagner, Zick, Trakel, Supita, M. J. Thompson, Wentland, Vick, Wass. Third Row—Ladych, Tompitch, Ward, Smith, Wolfe, Woefle Steinman, Zenchevech, Stanfield, Whitmill. Fourth Row—Vorpahl, Wildish, Williams, Throop, Wandschneider, Spencer, Torrison, A. Stark, Wright, Vrendenburg, Zinke. Fifth Row—Swartz, Tiegs, Thiel, J. Smart, Tael, R. Ward, Vorpahl, Volpano.

A great number of the girls are in the Girls' Glee Club. A few boys are in the Boys' Glee Club. There are three members of the class on the second basketball team—Bud Knight, Spencer Klatt, and Roland Nass. Betty Christoph, Jean Davies, George Kastenholz, Rueben Brewer, Mildred Rowlands, Esther Hahn, Bud Knight, and Bob Smart represent the class on the Council. The class has two representatives on the G. A. A. Board—Betty Christoph, who has charge of tennis, and Mary Jane Thompson, who has charge of basketball. Roland Nass is on the B. A. A. Board.

The first six weeks of the first semester the class had 76 members on the

First Row, left to right—Dahms, Hoeft, Groose, Surenice, Deck, Haverstick, Humbert, Kutcherce, Jordan, Koloske. Second Row—Fuchs, Freyer, Frank, Flamingo, Graham, Knight, Davies, Becker, Dieman, Chase, Birch. Third Row—Collins, Bernstien, Johnson, Evans, Graba, Hecht, Kennedy, Burtch, Jump. Fourth Row—Brown, Bliesath, Beaster, Abrahamson, Knight, Bullen.



First Row, left to right—Lockman, Schiller, Michel, Leberman, Zeller, Van Ness, Lang, Roberts, Schwarting, McGeen. Second Row—Laing, Loebel, Schantz, Poepple, Leberman, Lombardi, Ries, Leir, Oemig, Murray. Third Row—Orth, LaDuke, Walker, Seeling, Strong, Tassel, Redford, Vander May, Waite, Young, Tingle.

honor roll. Out of thse five had all A's—Jessie Ann Baird, Dolores Horn, Lyle Mueller, Helen Ryan and Lyle Schwartz. The class seems to improve with age for the second six weeks there were 86 members on the honor roll; but only four had all A's—Harry Callen, Dolores Horn, Helen Ryan, and Lyle Schwartz. For the third six weeks five members had all A's—Jessie Ann Baird, Dolores Horn, Lyle Mueller, Helen Ryan, and Lyle Schwartz.

A great and brilliant future is expected from this class, now just entering the Senior High, for its wit, talent, and humor will become a part of the life of the school as a whole.

First Row, left to right—Chase, Brown, Berg, Conway, Blasing, Bohrman, Bentz, Betz, Campbell, Billings, Becker. Second Row—Claffey, Biwer, Anzivino, Bliesath, Atkinson, Brust, Becker, Boulder, Carroll, Arndt. Third Row—Kremer, Breecher, Brieman, Bloom, Cook, Cassidy, Brandt, Clough. Fourth Row—Adams, Alred, Coolie, Brown, Berg, Puchs, Bertram, Casey. Fifth Row—Bremer, Coverstone, Adams, Merit, Allen, Bauman, Brisk, Ahron, Bertram, Ashley.

First Row, left to right—Feeney, Goldsmith, Hey, Folk, Dunn, Horn, Grundmin, Glaser, W. Gunther, Hoyer. Second Row—Hendricks, Gonzalus, Higbee, Hyder, Gresco, Ferris, Ehrhart, Eger, Green. Third Row—Ellenson, Guderski, Horiwth, Hughes, Dunn, Funerra, Huebocken, Howard. Fourth Row—Feerie, Gorman, Forsyth, Funk, Dresdow. Fifth Row—D. Gunther, Evans, Edwards, Harder, Griffith, Fridei, Hockett.

The Freshmen Class

The ninth grade class is the largest in the Junior High School. The majority of these pupils have combined excellent studious qualities with many student activities. The scholarship of this class may be shown by the number enrolled in the Honor Society of the Junior High School. There have been many outstanding scholars—among the best are Juanita Hey, Glenn Murchey, Reno Forsythe, and Homer Hulburt.

First Row, left to right—Kingston, Lowry, Howell, McFarlane, Honeyager, Mierrow, Heine, Lindholm, Jones, Keratz. Second Row—Mitchell, Kelms, Litt, Lempkey, Hagg, Heyder, Leder, Mayer, Murphy, Krussel. Third Row—Lansinger, Lawler, Italiano, Kaul, Lockerman, Krueger, Mueller, C. Krueger, Jark, Kennedy, Kiepske, Degnitz, Kennedy. Fourth Row—Inzeo, V. Lemkey, Griffith, Kieper, Engstrom, Gollmer, Julleen, Ceshker, Bean.

First Row, left to right—Puitzer, Neufer, Martin, Miller, J Miller, Pagliaro, Pronold, Patry, H. Pronold, Price. Second Row—Van Buren, Sayles, B. Malagian, Hodgson, E. McGown, Pitsch, Pierner, Peters, Rosenmerkel. Third Row—Roberts, McKeon, Moen, Michealis, Portz, Ruff, Newman, A. Roberts, Murphy, Miller, Pease. Fourth Row—Orr, Portz, Reid, Johnson, Milkie, Semrow, R. Milkie, Malagian. Fifth Row—Mann, Maragos, McGowan, Remington, Reid, Murray, Peutzer, Phipps, Miller.

The ninth grade is not only mentally developing but also physically. They are well represented in the athletic events of their school. The B. A. A. and the G. A. A. have many members enrolled. These members participate in games and races meant to improve their physical condition and endurance. Most of these students are working for the red "L" of the Lincoln Junior High School.

The various other school activities are indebted to this class. These other avtivities advance the pupils socially in many ways. The singing abilities of the class are cultivated by the teachers of glee club work. The Girls'

First Row, leftto right—Miller, Volpano, Thiel, Teplinsky, Sleep, Williams, N. Williams, Sindel, Vander Bool, Zelli. Second Row—Yatzech, Wagner, Sanders, Schrumpf, Walters, Stanfield, Strass, Trakel, Schultz, Zittel, Wachowitz. Third Row—Zenkevech, Wright, Schumacher, D. Wright, Williams, Varley, Grabow, Smart, Schultz, Waas. Fourth Row—Schmoller, Welch, Shanklin, Wilcox, Strand, Liburdi, Wise, Wentland, Schoin, Forsit, Stickles, Staffeldt. Fifth Row—Watters, Schopp, Kranpitz, Smith.

First Row, left to right—Higgns, Adolph, Crump, Dontina, Adams, Huppert, Alm, Bostwick. Second Row—Beck, Bach, Brecher, Devoll, La Van Way, Montville, Holek, Boetcher. Third Row—Bowen, Cohan, Candello, Forsythe, Miers, Clark, Asmond, Haynes, Burdick, Hopf, Frame. Fourth Row—Miller, Melendes, Balzer, Chambers, Dowling, Balurg, Frank.

Glee Club and the Boys' Glee Club have many from this class who are working under special directions on their singing.

This class is also very thrifty. Many pupils have started out and many have improved their savings abilities.

Lorita Blazing is the class president. She presides over the Junior Student Council. The 9A members of the council are: Dorothy Caroll, Juanita Hey, Helen Jones, Kathelyn Biwer, Robert Hughes, Glenn Murchey, Reno Forsythe, and Roy Lansinger. The 9B's are represented by Robert Welch and Jane Higgins.

First Row, left to right—Willison, Schuett, Van Kirk, Porter, Randle, Hall, Wolfe, Omsted, Nehs, Sumpter, Waltman, Salsich. Second Row—Fleck, Furrer, Vander May, Spillman, Towne, Sawyer, Trimble, Pokrandt, Trakel, Russell, Welch. Third Row—Gaynor, Gritten, Golem, Harris, Field, Rethebaum, Gadberry, Schober, Wolf. Fourth Row—Stark, Scrima, Wachow, White, Grout, Murray. Fifth Row—Schultz, Welhausen, Nader, Moran.

Our School in 1932-33

Total number of students—1825.

Total number in the faculty—66.

I. THE SCHOOL PLANT:

Two modern buildings. (Architect's estimate of capacity)—1300.

Best high school track and athletic field in the state, the gift of Mrs. C. A. Haertel.

Two fine tennis courts, built from funds of the Athletic Association.

II. THE PROGRAM OF STUDIES: (Thirteen departments)

Social Science	Languages	Agriculture	Commerce
English	Science	Industrial Arts	Music
Speech	Mathematics	Home Economics	Art

Physical Education

III. STUDENT ACTIVITIES INCLUDE:

Band	Honor Societies	Public Speech
Orchestra	Subject Clubs	Year Book
Glee Clubs	Debate	Matinees
Student Councils	Dramatics	School Parties

Intramural sports for all

Interscholastic competition in: Football, Basketball, Track, Skating, Tennis, Volleyball, Cross Country.

$7,115.00 was budgeted for these activities. It was planned that this amount be raised by membership dues for the Student Cooperative Association, and from receipts of student activities.

IV. SPECIAL HONORS FOR THE YEAR—

1. First Class B. Orchestra.
2. First class A Girls' Glee Club
3. First class rating in the following musical ensembles:
   - Woodwind Quintette
   - Woodwind Sextette
   - Girls' Trio
4. First class rating in 15 solo events.
5. Suburban championship in Volleyball.
6. Second place in Basketball.
7. First place in Declamation in Suburban Triangle.
8. Advanced to Second Triangle in Debate.

CHAPTER TWO

MUSIC --- ART --- LITERATURE

AMERICAN INDIAN EQUESTRIAN STATUE

(Courtesy of Chicago Art Institute)

This magnificent statue, in Grant Park, Chicago, was erected through the B. F. Ferguson Fund. The sculptor, Ivan Mestrovic, is a Jugo-slav, born in 1883.

Indian Music, Art and Literature

SOON the American Indian and his traditions will be only a myth crowded with erroneous details and misconceptions. Gradually the remaining vestiges of Indian culture will be assimilated by the great flux of Caucasion civilization and they will vanish. Even now more and more of the younger generation are forsaking the ways of their ancestors and are accustoming themselves to live with the white men as white men. While the old generation keeps itself separate from the white race, the younger generation, educated in schools, gladly steps into the ranks of civilization and assumes responsible positions by becoming doctors or lawyers or farmers or anything else that appeals to it. In the process of adopting the new customs and habits, the old arts are either discarded or so transfigured as to become scarcely recognized. It is by this resulting hodge-podge of the old and the new and their half-breed off-spring customs that the American people either believe that Indians have marvelous artistic powers inherently greater than those of any other race, or still worse they think that the Indian doesn't know anything about art except for what he acquired from the white race. The latter view prevails with those who know nothing about Indians while the former opinion is popular with those persons who want to know just enough to become foolishly sentimental. The truth lies somewhere between these two extremes.

Those labors which serve only to appease the aesthetic desires and have no utilitarian value were just as important to the Indians as they are to us today. But their taste in art was more crude—not quite developed to the high degree of sensuous appreciation which some few people of the civilized races have attained. But the Indian race had arts of its own, some phases of which although they are not comparable with our masterpieces, for pure artistic merit can stand side by side with many of the achievements of civilization.

Down in Mexico the Aztecs had statues that compare favorably with the almost grotesque sculptures of Epstein and some other modern artists, while over in California the Indian pottery is unequaled in beauty of form and design by any of the ruder tribes in the world. Here again we have borrowed ideas from the Indian. Throughout America the decorative geometric designs being used on linoleum, cloth and in advertising are either exact reproductions or developments from symbolic Indian designs. In the field of literature some Indian tribes had religious dramas which were certainly acted as well as most of our movies; and their myths and legends far exceed in quality most of the stuff printed in modern cheap pulp magazines.

CLARENCE MOYLAN

SENIOR GIRLS' GLEE CLUB

The Girls' Glee Club is composed of fifty members selected because of their ability and interest in vocal music. The club meets twice a week under the direction of Miss Monlux with Miss Haentzschel accompanying.

There are thirty-five members in the Boys' Glee Club, the majority of these being Senior High School students. Rehearsals are held twice a week under the direction of Miss Monlux with Miss Haentzschel assisting.

SENIOR BOYS' GLEE CLUB

JUNIOR GIRLS' GLEE CLUB

Every Monday about fifty girls from the seventh, eighth, and ninth grades meet in the music room for singing. The success achieved by the club is chiefly due to the director, Miss Grace Fardy, assisted by Miss Haentzschel.

The Junior Boys' Glee Club, under the direction of Miss Haentzschel, is composed of about thirty-five members who meet every Monday and Thursday noon in the band room. The club has been doing some excellent singing.

JUNIOR BOYS' GLEE CLUB

THE BAND

Instrumental Music

The purpose of the band and orchestra in the High School is not only to teach a student to play a certain instrument, but to give him an appreciation and the love for music. Band instruction is a full-time subject, and Orchestra instruction, which begins where band instruction leaves off, will be a full-time subject next year, though it is now considered an extra-curricular activity.

Under the direction of Mr. Walter Damsteegt, the band and orchestra won awards in the annual district suburban music tournament. The band won second place, and the orchestra tied for first place in Class B. Among the individual awards were: Clara Welch, second in Bassoon, Class A; Robert Hughes, second, Class B; Leslie Baird, first in Oboe, Class A; Ferne McKenzie, first in Clarinet, Class A; Evelyn Pinnow, first, Class B; Nancy Jaeger, first in Flute, Class A; John Nichols, second, Class B; Phyllis Pfeil, first in Cornet, Class A; Hugh Tyler, first in Snare Drum, Class A; Frederick Miller, first, Class B; Otto Leverenz, first in violin, Class A; Gustave Lass, second, Class B; June Cultice, first in Violo, Class B; Phonrsie Jacob, first in Piano, Class A; Walter Schrumpf, first, Howard Newmann, second, in Tuba, Class A; James Wildish, first, Class B; Henry Wilcox, first in French Horn, Class A; Leroy Wildish, third in Mellophone, Class B; Julian Carey, first in String Bass, Class A; Van Lare Cambier, first in Class B; Wilson Lyon, second in Baritone horn, Class B; Van Lare Cambier first in Baritone voice, Class A; Genevieve Rankin, first in Soprano voice, Class A.

THE ORCHESTRA

The Library Round Table

The Library Round Table is composed of a group of twelve who devote at least three hours of their time each week to work in the library. For each semester's work a quarter of a credit is given. Girls with the highest scholastic average are chosen from among those who express a desire to join. A president and a secretary are elected at the beginning of each school year but there are no scheduled meetings. While this is not a social organization, it has been the practice of the girls to entertain themselves and perhaps a few of their friends at least once a year.

The library directs a week of book advertisement every November. Book Week has been recognized in all of the larger schools and libraries of the country for the past seven or eight years. It is customary to have speakers for every home room in both Junior and Senior High Schools during that week and a special assembly program for each of the schools.

This year the library with the aid of the Student Council made an attempt to recover some of the lost books. Boxes were placed in either end of the hall where books might be placed for return. In this way, many books were brought back which had been missing from the library for several years.

The Junior High School Library has a group of six girls who take care of the charging desk. No credit toward graduation is given to these students but the experience they receive oftens instills a desire for them to become members of the older organization.

The girls on the Library Round Table are Ellen Baird, president; Margaret Baird, Laura Jane Birch, Carolyn Bunnell, Gladys Hardtke, Dora Lundy, Muriel Pokrandt, Gweneth Price, Jean Royske, Violet Shields, Ruth Winzenreid, and Mildred Ziemer, secretary. Marion Hardtke, who had served as a member for a year and was graduated with the February class has continued her work in the library for one period each day. To these girls is due much credit and praise for their service to the library and the school is of inestimable value.

The Little Theater of the Marionettes

THE MARIONETTE STAGE AND THE PUPPETEERS

The puppeteers in this picture are from left to right: LeRoy Wallace, Phillip Glaeser, Betty Schroeder and Dick Riblet. Kenneth Peffer takes care of the effects back stage. The marionette characters on the stage are from left to right: Martin, the woodcutter; Casper, a friendly neighbor; Zimberimbimba, the fairy, and Margaret, the woodcutter's wife. The scene in the picture is in the cottage of Martin and Margaret. Margaret has a string of sausages on her nose. This is the last part of the play when Martin gets angry with Margaret and wishes she had sausages growing to her nose. The fairy has carried out the wish. This play, "The Three Wishes," by Tony Sarg, has been presented five times—at the Senior High School, the Junior High School, Randall School, Blair School, and White Rock School.

In two years Dick Riblet has produced four marionette plays. When he started with Albert Drake, the play, "The Singing Lesson," by Tony Sarg, was considered but it happened that they were asked to give a show in North Prairie. Having had a two weeks' notice and no program as yet made up, they finally worked up the clown skit that was their first production. This show was first given at the High School for the Dramatics Club in December, 1931. After this they started on their first play, "St. George and the Dragon." This was not finished until nearly the close of the school year. It was presented before the High School assembly two weeks before school was dismissed. Then last fall Leroy Wallace and Kenneth Peffer helped Dick work on "St. George and the Dragon" in three acts. This play had nineteen marionettes in it. Betty Schroeder was chosen for the woman parts. This show had a long run at McCoy's store last Christmas. Beginning this semester Dick started out and completed "The Three Wishes" in seven weeks.

Dramatics

The name of the Dramatics Club was changed this year to "The Masque and Wig." The meetings of the club are held every Monday night in room 200, a large study hall. Through the assistance of the Manual Art Department a stage has been erected and equipped in that room. It makes a very excellent place to present the club's programs.

It has been the aim of The Masque and Wig to have as many members participating in the activities of the club as possible. Several one-act plays were produced entirely by students—that is with a student director and cast. These plays have been presented for various organizations and schools throughout the county.

A new and interesting phase of work this year has been the writing and producing of sketches and one-act plays by student members. For those people not interested in acting or directing, a wide field is open in stagecraft and lighting. Some interesting and attractive sets were designed and executed by club members.

Each year three full length plays are presented by Waukesha High School. This year being the seventy-fifth anniversary of the first presentation of "Uncle Tom's Cabin," it seemed fitting to produce it in stylized manner for the All-School play. Uncle Tom proved to be the same old attraction. A recorded crowd attended. The play was produced in the old road show manner. The Junior play was the "New Poor." The plot deals with the present day depression. In contrast to this play was "Monsuier Beaucaire," a drama of the Eighteenth Century by Booth Tarkington, which was the Senior play.

The Masque and Wig has grown the past year in all ways, and Waukesha High School has at last an organization of which it may well be proud. Miss Wright, the director of dramatics, has expressed gratification for the splendid reaction and co-operative spirit shown by the students in helping to carry out the aims planned and ideals set. Many people have discovered for the first time and many more are experiencing again the joy of being a vital part in the re-creation of a character, an era, or an ideal. This past year more students have taken an active part in some phrase of dramatic activity than ever before. More than 100 students tried out for the all-school play, and the membership of the Dramatics Club was almost doubled.

PARADE ADVERTISING UNCLE TOM'S CABIN

Marjorie, Virginia, and Earl have left the plantation to ride in the truck.

A new and unexpected interest in Dramatic activity came from the post-graduate group.

This year the group consists of thirty-four members, a larger number than heretofore. Most of the graduates have taken part in High School

UNCLE TOM'S CABIN

productions while undergraduates, and the interest created thereby apparently didn't die. As a result a three-act comedy, "Under Twenty," was produced. It was cast from, staged by, and promoted by the group. The play was under the direction of the High School Dramatic Director.

This production was especially pleasing to the director in that it represents a deep and continuing enjoyment of the constructive fun of play production by amateurs.

From the Sophomores to the Post-Graduates the aspect of true dramatic interest seems intensely alive.

The work has been of varying type and quality. The programs arranged for production for any group inside and outside of school includes reader, actors, directors, make-up assistants, stage manager, and electricians.

It can only be said, if the audiences have had as much fun and instruction from the performances as those taking part, this year can be called, "A good year."

Indian Music

BEULAH CLAYTON

Indian music seems as different from ours as music can be different in itself. To our ears much of their music seems monotonous; nevertheless, although naturally primitive, the old Indian music often contains melodies of high order.

The radical difference between the musical custom of the Indian and of our own race is that, originally, the Indian used songs as a means of accomplishing definite results. He used it in the healing of the sick, in obtaining success in hunting and in war, and in his religious ceremonies. The Indian resorted to music in every undertaking which he felt was beyond his power as an individual. His belief in a certain spirit dwelling in not only man but every living creature, and in nature, explains many Indian songs. Nothing was too strange for him to explain by means of this mysterious power which he shared with all created things. Thus in singing and dancing the Indian was seeking strength to supplement his own power.

Love-songs were not sung by the old-time Indians except in the working of "love-charms." The Indian knew how to leave a great deal unsaid and he trusted more to silence than we, in our day of "much talking." The general opinion of the old Indians is shown by a statement made by an Indian to a white man. The Indian said: "Love songs are dangerous. If a man gets to singing them, we send for a medicine man to treat him and make him stop." The development of the modern Indian love song appears to have been greatest in tribes living in close contact with civilization. There are many love songs heard on the Indian reservations at the present time. They are plaintive melodies and some of them approach more nearly our idea of Indian music than the genuine old melodies of the race. The love songs of the Chippewa and Menominee are forlorn, expressing disappointment rather than affection. There are also taunting songs and others concerning harsh words and quarrels. All this is in strong contrast to the quiet dignity and poetry of the old songs.

THE LITTLE BIG HORN

Beautiful scenery like this bend of the Little Big Horn was an important part of the American Indian environment and probably was a vital factor in developing his love for beauty and nature.

The modern Indian has composed many new songs which have been encouraged by new customs but the old songs—the songs of mysterious power—are kept only in the hearts of the few who love the old Indian ways and follow them still.

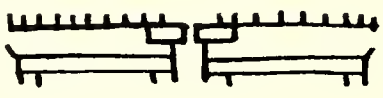
The American Indians had two types of music instruments—wind and percussion. The former comprised flutes and whistles and the latter included drums and various sorts of rattles. In making these musical instruments the Indians used the materials which were at hand, ornamenting them with symbolic designs or in a manner to please their fancies. The materials varied with the environment of the tribe. Drums were made by stretching skins over cylinders of wood which were from a few inches to three or four feet long. Skins were also stretched over jars, either empty or partly filled with water. The most commonly used rattles were made of gourds containing pebbles which were hit against each other.

With only a casual knowledge of Indian music, many form the opinion that it is something scarcely deserving the name of music. Because the Indians used so many drums and rattles, the melody is often quite well submerged. The rhythm is often emphasized rather than the melody. This is true of the music of primitive people because music was first endowed with rhythm and then with melody. The ear must learn to pick out the melody and then the music becomes beautiful in itself.

The oldest songs are the most loved by the Indians. Indeed many are so old that the original words have been forgotten and vocables, such as "ah-ba-haye, e-na," are substituted. The air of the song is more important to them than the words. Their gods may not always understand the local dialect, but music is a language universal.

The Indians emphasize choruses rather than solos. When a group sings for a dance, the song is usually rendered in one tempo and the beat of the drums in another. Usually their songs consist of short musical phrases of eight, sixteen, or thirty-two bars which are repeated over and over.

When Indian music is played on the piano, its native character is lost. The reason for this is that although the large majority of Indian songs appear to have a keynote, they belong to a class of music known as non-harmonic rather than to the artificial music of civilization. There has been much discussion as to whether the Indians have a scale foreign to ours, one more minutely divided, or whether it is merely a variation of our scale. In Indian singing there are progressions of sound smaller than a semi-tone, but that is not sufficient to indicate that they have a "scale of their own." Efforts have been made to tune pianos to other intervals than those usually found, in order that the intervals used by the Indians could be perfectly reproduced. These efforts led to no permanent results. The theories of civilization cannot catch the native element in the music of primitive peoples.



Indian Songs

SHIRLEY HARTWICK

"There was once a man of my tribe who lived long without falling sick nor did he die of any sickness. He lived so long that at last all his joints fell apart from old age, and of old age alone he died. You do not believe that it is so?" asked the old man of us as we sat within by his campfire. "But it is true, although I can see by your faces that you do not believe what I say. I will tell you the story," said Nek-hu-wi-ka, the South Wind.

We were eager to hear the aged Indian tell it and waited silently for him to begin. He stared into the glow of the fire a while before he began:

"My grandfather told it to me and his father to him; so has it been handed down by generations as he told it to me; so shall I tell it to you. It is a story of the oldest song I know; it is so old that only the medicine men, the Holy Men, understand its meaning.

"Once long ago, before we came where we are now, when the Winnebagos lived by the Great Water in Wisconsin, a young man of the tribe went into the hills to fast. When an Indian seeks to know how he should live, he goes into the solitude and cries out to Ma-o-na, the Earth Maker, for a vision. On the twelfth day Ma-o-na sent a spirit to teach him knowledge and wonderful words that bring health, happiness and long life. A song was heard on the air, and the form of the spirit appeared. When the spirit had given to the man the holy song he turned and disappeared. And the young man became wise, for the words brought him the teaching of Ma-o-na, and the power of holy words was his. Back he came to his people and sang to them this song, and thus began a kind of Medicine Ceremony. No man had a right to sing this song save him to whom the song was given, but the man could teach it to others and give to them the right to sing it.

"And when the man died, he died as I have told you, not because of sickness but because he could not live forever.

"And so it was the Winnebagos have always cherished this holy song because of its great power.

"All this happened so long ago that the people no longer understand the exact meanings of the wonderful words, nor do they use them in common speech. But it is given to the Holy Men who use it in their ceremonies to understand. The Holy Men are the Men of Mystery and are the prophets and healers. To them is given the great gift of healing with the help of the Great Spirit. The divine act is done with the Medicine Ceremony, and with song and prayer.

"The great Medicine Ceremony of the Winnebagos lasts four days and nights. There are spoken holy words, holy songs are sung, and the man of

mystery gives commandments to the people and teaches them the ways of goodness. He sings the slow part of the Holy Song:

(Saith the Spirit
"Dream, oh, dream again
And tell of me
Dream thou!")

Into the Solitude went I
And wisdom was revealed to me.

(Saith the Spirit
"Dream, oh, dream again
And tell of me
Dream thou!")

Let the whole world hear me,
Wise am I!

(Now saith the Spirit
"Tell of me
Dream thou!")

All was revealed to me:
From the beginning
Know I all, hear me!
All was revealed to me!

(Now saith the Spirit
"Tell of me
Dream thou!")

Ni hai na wi nu hu
Ha ha ti hi
Hi na wi hi na—

"When the people become tired and drowsy a dance is begun, and a quick song follows which is the music of the dance:

Ma-na-gle wa-hi-ni-gi-gi-na
Ma-na-gli wa-hi-ni-gi-gi-na
Ha-chi-ji-na!

I have won the world,
The world is won
I have won the world,
The world is won
I am come,
I am come here now!

I have won the village,
Yea, 'tis won,
I have won the village,
Yea, 'tis won,
I am come,
I am come here now!

"Thus was the ceremony very solemn and sacred and only to the initiated were the mysteries known. The white people called it the 'medicine religion of the Winnebagos'."

Indian Beadwork

CLARENCE MOYLAN

Most Americans are too prone to think that Indian art is crude and undeveloped or that Indian design is the product of poor artistic sense and haphazard execution of design. Fortunately such is not the case, for Indian art is neither crude nor is it the outcome of chance, but the natural result of centuries of practice and strict adherence to certain conventions of their art which have made its designs highly symbolic and often abstract.

The most purely decorative art of the American Indian and therefore the one most likely to reveal any aesthetic sense which the Indian might have is beadwork. Like all other primitive people, beads have played an important part in the religious symbolism of the early aborigines of America. Before the arrival of the white man with his glass beads, beadwork was a laborious art envolving a great amount of difficulty in the manufacture and coloring of the beads. The materials used by the Indians for making beads were small sea shells, bone, stone, silver, and gold. The most popular of these materials was the sea shell, because it could be easily bored by their crude drills and could be colored with natural pigments of the Indians. Although these sea shells are found only near the sea, shell beads are found far from the coast. This wide-spread use of shell beads is due to the fact that they were extensively used for trade in a manner similar to wampum.

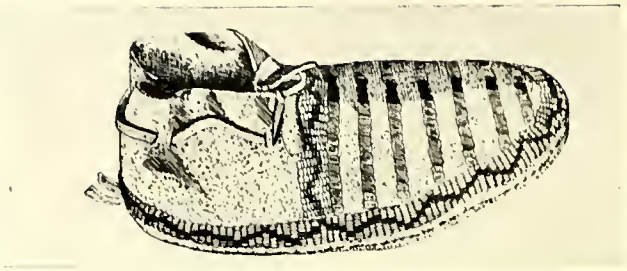
INDIAN MAIDEN

This Indian girl is dressed in full tribal costume. The white spots on her blouse are an imitation of elks' teeth. Hanging over the horse's shoulder is an example of decorative beadwork copied after the conventional Indian geometric design.

Many an Indian of the Southwest still weaves beautiful strings of shell beads of recent manufacture. They are considered more favorable than beads of foreign make, because they symbolize to these dwellers of an arid land the life giving fluid, water, from which the shells come.

In the interior of North America where adequate material for the manufacture of beads could rarely be found, the Indians of the plains and forests decorated their clothing with moose hair embroidery and porcupine quill work. Due to the nature of the quill work the designs had to be geometric. These same geometric designs are the patterns which were later used by the Indians when weaving with glass beads.

With the advent of the European in America and the subsequent introduction of glass beads, beadwork flourished and became a universal art among American Indians. It supplanted the native decorative arts of moose hair and quill work to some extent, but retained the conventional symbols of quill work even though the charge in material had removed the necessity for using these geometric designs.



BEADED MOCCASIN WITH SYMBOLIC DESIGN

There are two main types of bead work: both are used by all tribes and belong to no particular section of the country. The first method is weaving. Beads are strung upon a woof string and woven either horizontally or diagonally on the loom. The other method called embroidery is similar to porcupine quillwork, except that beads have taken the place of the quills. In embroidery the beads are sewed often with beef sinew, directly on to the cloth either individually or in strings according to the custom of the tribe.

In the accompanying picture of an Indian moccasin, the figures are apparently meaningless but they represent an idea as clearly as any words can. The moccasin has quilled lines sewed horizontally on the vamp, but it is beaded around the edges. These lines are red in the middle, blue on both sides of the red, and yellow at the ends. The colors represent different colored stones that are heated and sprinkled with water to produce steam in the sweathouse. The quilled lines represent sweathouse poles. The green zigzag lines represent a snake, while the white beaded background stands for the ground on which it creeps.

The purpose of the green zigzag line is to act as a charm for preventing snakes from poisoning the child wearing the moccasin. The sweathouse shows the hope that the child will grow to the age when the sweathouse is used to relieve stiff muscles and aching joints of old age.

▽▽▽

Indian Legends

HELEN VOHS

These beautiful, sometimes quaint, and often poetic imaginings were born in the desert, plains, and mountains. They were first told many ages before the white man invaded the home land of these people. They have been handed down from generation to generation by the story tellers of the tribes. Most of the tribes have no written language. Today the white man's laws and customs and religions are working great changes in their tribal thoughts and life. The telling of these stories to the assembled members of a village is not now, as it used to be, an occasion of great importance. According to tradition the tales must not be told

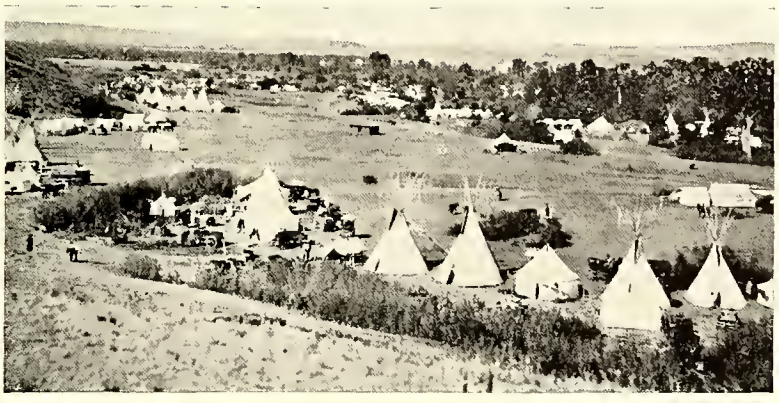
in the summer when the snakes are out for the story teller surely would be bitten In winter when the pumpkins are on the ground and the air is frosty, the Indians ask one of the old men to tell them "the tales that were told long ago." An evening is set for the story telling. When the time comes the Indians, young and old, gather in one of the village homes. And there, while outside are the darkness and rain and wind, and inside the ko'o-ee tie (fire) burns warm and bright, the story teller tells these things which were so long ago told by the Ancients of the tribe. However these old men and women who know the stories are becoming fewer and fewer. In order to preserve these tales for posterity, some of our authors are attempting to record them in writing.

The simplicity of these stories seems very fresh and invigorating compared to our complicated plots of today. The oral language of the Indians consists of short direct sentences. We find no superfluous words or phrases; the outlines of the situation are given; the details are supplied by the listener's or reader's imagination. In this respect they are somewhat similar to the ballad. The technique of these legends is a lesson for us—that by relating a story in the simplest or most direct way, the greatest force and feeling are achieved.

Another outstanding thing about these stories is the beauty and clarity of the ideas expressed. The religion of the race was based on these simple tales. Ee'-e-toy is the great Spirit—the Spirit of goodness who once ruled over everything—the Big Brother—the gentle, kindly God who laughs with the children and with whom the children love to play. Is this not one of the simplest and most beautiful conceptions of God?

The Wind Man, Huh wuh-le Aw'-o tahui and his brother the Cloud Man Choo-vahk Aw'-o-tahui live in the mountains when they are not traveling over the country to cool the burning lands or to carry chook, the rain, to the thirsty earth. These stories are for the most part concerned with objects in nature and their relations to the Indian. This seems quite natural as the whole race lived in the open, in constant contact with natural phenomena, as much as possible.

These legends are perhaps the most significant in their relation to the character of the Indians. In them we see revealed the superstitions, ideas and thoughts of the people. We get to know the sort of lives they led and some of their customs. Therein lies their great contribution to civilization: through them we are given the religion, code of ethics, literature—in other words the culture of the race.



AN INDIAN VILLAGE

An encampment of Sioux, Cheyennes, Crows, and Shoshones near the Little Big Horn. The Indians had a keen eye for choosing lovely camp sites. Even Constable, the great English landscape artist, would have been delighted to paint this picture.

Indian Languages

HUGH HULBURT

A people's culture is often mirrored in its language. Primitive people have a primitive language: a trading nation is likely to have a vocabulary composed of words from many sources. Thus, from their lauguages, we can gain some idea of the Indian stage of civilization.

When he was so rudely disturbed by the white man, the Indian was nearing the end of the hunting and fishing stage of civilization. He was just beginning to turn to agriculture in the North, but his main livelihood was still found in the forests and streams. He was a man of action, for he had to outwit the wily animals that formed his food. He was active of necessity, and he had but little time to ponder and muse over the whys and wherefores of existence.

So in his speech, we find mostly action words. Abstract thought, with its abstract vocabulary, had little place in the Indian's life. His words all represent something real and concrete, and his sentences are arranged so as to give clear pictures. The Eskimos might say (literally translated):

He her it with cut man woman knife.

Here are no superfluous words, no articles, verb endings or noun inflections. The Indian requires none of these. His sentence is so ordered as to present the clearest picture in the shortest time. The first three words give the setting: a "he", a "her", and an "it". The next two words give the action: the "he" cut the "her" with the "it", and the last three words complete and define the whole scene. The "he" is a man, the "her" a woman, and the "it" a knife.

As in all languages, the word is suited to the action. The Indian's mode of living, by the situations into which it brought him, determined his language. In the South, the Aztecs and the Mayas were highly civilized: and, as might be expected, we find a well-developed language there.

The Aztec and Maya groups had invented complicated but accurate calendars, and their number language was fairly extensive. But, although they had number words above five (which many other languages had not) they had not yet reached the state where abstract counting takes

Some Ojibway Indians of the Superior country. The old lady, the boy's grandmother, is called Nac.

place. Their numbers were always associated with material objects. "Two" meant two cows or two stones. "Two" by itself had no meaning. For this reason, we find no abstract number words, to be used in all instances, but rather a series of words meaning, for example, "two". One word is to be used when referring to cattle, and another when referring to houses. The number of such words varied with the dialect and development of the people.

This inability to conceive of abstract things is present in almost all Indian languages to some extent. The Eskimo was even more crude in his characterizations, requiring separate words for different states of the same object. For example, if he referred to "falling snow", he said: "qana", but snow-on-the-ground was "aput". Drifting snow was "piqsirpoq", while a snow-drift was "qimuqsuq".

Thus each word expresses a complete idea, with the result that, with only a few words to a sentence, the Indian could convey ideas requiring a great many words in English. This synthesis was often carried to the extreme where one long word meant a whole English sentence. To refer to the Eskimo again:

Takusariartorumagaluarnerpsa?

This meant: "Do you think he really intends to look after it?" The word is composed of six shorter stems, each expressing a part of the idea.

Takusar—he looks after it
iartor—he goes to
uma—he intends to
aluar—do you think he
a—? (A verbal question mark)

You will notice that each part also expresses a complete idea in itself.

Few Indian languages had as extensive grammatical distinctions between cases and tenses as is made in our modern tongues. The Indian felt little need for case endings, and even made little distinction at times between different parts of speech. Nouns and verbs, in particular, were often interchanged with no distinction of form in some dialects. Verb tenses were apparently very simple, consisting of a present tense and a past tense usually. Pronouns were or were not incorporated with the verb, depending on the dialect. The verb, however, usually contained a more complete idea than its English counterpart. An Indian word word for "go" would also include the idea of direction or purpose: "to go to",

or "to go for", thus making a preposition only occasionally necessary.

Since the Indian was fairly independent, living within his own tribe, a multitude of different dialects sprang up. Each is distinct, although there are several great families into which they are classified. The largest of these is the Athopasian, which embraces dialects from all parts of North America. The Pacific Coast languages have been classified into three great families, and the mere enumeration of the known dialects covers ten good-sized pages of print.

A Sioux Indian camp on the prairies. The immense size of the tepees can be fairly seen by comparing them with the man in the lower left foreground.

It is obvious that no one Indian could or did converse much with those of foreign tribes. Perhaps, if necessity had demanded, he would have communicated with other tribes, and his own language would have tended to be modified. But the Iriquois saw no need for asking the Huron how to fight, so he didn't, and his language was not modified by his neighbors'. In later years, the Plains Indians developed the famous Indian sign language. This is based on pictures, just as are the Indian oral languages, but the pictures are interpreted by the hands rather than by the voice. A buffalo looks the same to both a Sioux and a Paiuto, so the sign-word for buffalo is the same, whereas the sound-word may be different.

As with every people, the Indian's language reflects his own culture and state of civilization, but our interest is not here alone, for the Indian has also contributed much to the richness of our own expression. The early pioneers found animals, plants, and birds that were strange to him, and he naturally adopted the Indian name for it. Thus the Indian word "moose" was applied to the American elk, while the word "elk" was brought from Europe and applied erroneously to the "wapiti", to call the beast by its Indian name. "Teepee, wigwam, powwow, wampum", are obviously all of Indian origin.

Besides these words of common use, how could we spare the countless place-names of Indian origin? A large portion of Waukesha County would have to be re-named if we were to discard the Indian words from our language.

"Waukesha" itself is of Indian origin. "Oconomowoc, Pewaukee, Nashotah, Muskego, Mukwonago, Okauchee, Nagawicka, Chenequa," would all have to be re-named. "Wisconsin" itself is an Indian word, much changed by transition from Indian to French to English. "Milwaukee, Sheboygan, Sauk, Winnebago, Oshkosh, Chippewa, Shawano" are all of Indian origin, to mention only a few of the Indian place-names of the state. One half of all our states have Indian names. By no means small is the living Indian element in our language.

The Indian tongues will thus live on, and be of interest, not only in academic sense to the philologist, but also to the common person, who unwittingly uses Indian expressions many times a day.

Indian Humor

RAY OWEN

Indians are rarely given credit for a sense of humor. Our imaginations picture them as stern, expressionless statues; we cannot conceive that those strict faces could possibly break into smiles. Yet several authorities tell us that the forests rang more often with Indian laughter than they rang with Indian war whoops.

It is true that much Indian humor would be regarded as grim tragedy by our more civilized minds. We would "miss the point" of many of their primitive jokes and tricks; they would seem far from funny to us, however appreciative the Indian may have been of them. But many of their jokes we may appreciate.

Indian humor was derived from puns, exaggeration, comparisons, and ridiculous situations. The jokes recorded generally arose from contact with white people; thus they are not truly Indian in form, although they serve to illustrate Indian humor. Here are some examples:

An early Governor of Massachusetts had been inspecting workmen at work on a road when he noticed a naked idle Indian, also looking on.

"Why are you not at work, as these men are?" asked the Governor.

The Indian hesitated, looking steadily at the Governor, and then, without answering, himself asked a question.

"Why are you not at work, Governor?"

"I work with my head," the Governor answered. "As you cannot do that, you should work with your hands."

"What work do you wish to have done?" the Indian asked.

The governor, hastily thinking of a job, told the Indian to kill a calf for him, and agreed to pay a shilling for the service. The Indian left, returning later without the calf. When asked why he did not skin, dress, and deliver the calf, he replied that the bargain had not included those operations, and offered to perform them for another shilling. The governor decided to agree, and the Indian left with another shilling. Later he returned, still without the calf. He said that one of the shillings was bad, and demanded a refund. The governor, disgusted, gave him another shilling, also offering a half crown to him if he would take a letter to a nearby fort. The Indian eagerly assented, and the

A dusky Shoshone belle, who did special honors for the occasion by washing her face. With an alluring smile and a coquette's glance she slyly mocks those whose pictures are a legion and incidently gives us one of the finest examples of the apparenty simple and consequently doubly subtle Indian humor.

Governor wrote a message to the commander at the fort ordering him to severely whip the bearer of the message.

Apparently the Indian suspected something. Instead of going to the fort himself, he went to a Negro in the Governor's employ, and told the Negro that the Governor had ordered that the message be delivered at the fort at once. The faithful negro at once left for the fort, and received a severe whipping for his pains.

Several months later the Governor met the same Indian. "Why did you play those tricks on me"? he asked.

"I worked with my head. The joke is on you," the Indian replied.

Chief Ed Cornplanter was once asked why the Indians gave way so readily to the whites. He began a lengthy discussion of the history of Indians, and told how the Braves had once loved war merely for the pleasure of taking scalps. Then he told this story:

"Indians loved to take scalps. When the white men first came, the Indians delighted in scalping them. But soon the white men made a deadly move. They sent a whole army of white warriors to fight the Indians, and each white warrior was BALD-HEADED. Imagine the discouragement of the braves when they could not scalp the white men, just because there was no place to get a grip. No wonder they gave way to the whites."

Indians have never been known to follow the practice of duelling. One Indian, when challenged to a duel, gave these reasons for refusing:

"Two objections to duelling which I have are these: first, that I might hurt you, and second, that you might hurt me. Now I could make no use of your dead body, while I could use a rabbit or a turkey, so I would only be wasting shot, even if I did hit you. Then, too, you might hit me, and that certainly wouldn't do me any good. If you *must* duel, take something my size, like the trunk of a tree, and shoot at it all you want to. If you hit that, I'll admit that, had I been there, you *might* have hit me."

Don't think of Indians as primitive barbarians; think of them, at least, as very human in their humor.

CHAPTER THREE

HISTORY --- GOVERNMENT --- SCIENCE

WAUKESHA IN 1860
from Blair's Hill

History, Government and Science

S ONE compares different phases of Indian life with civilization of today, becomes greater one's realization of the Indian's many advantages over modern life. Their government for instance, even though it was not very well organized, was more democratic in spirit and executive than any modern government. For centuries men have tried in vain to establish democracies and governments hoping in this way to alleviate the social and economic ills of humanity. They failed, not through faulty construction and organization, but through the almost universal greed and avarice for individual gain in material things. This personal cupidity which gives rise to the commercial imperialism that wrecks democracies did not have any detrimental effect on Indian politics. The American Indians placed no value on material possessions. Except for a few personal articles, all property was public and it was impossible for one man to dominate the use of the property. No Indian could have complete control of a copper mine or a fertile valley at the expense of his neighbors and tribesmen. Even personal property was despised and the more things an Indian gave away the greater was the esteem and respect in which he was held.

Not having this incentive for attaining riches at the expense of someone else, his innate desire for glory caused him to turn to some other method of satisfying his vanity and ambitions. There weren't many things for him to choose from; he could become skilled in war and hunting, or he could give wise advice. Only men proficient in these arts were chosen leaders and as is natural when power is placed in the hands of capable men who think only in terms of what is best for the tribe, the government was excellent. It was not the type of government, but the general attitude of the Indian toward material possession that made it so successful.

Another pleasant advantage of the Indian over the white man was his greater opportunity for leisure. For centuries Europeans have been devising machines to do their work and give themselves more leisure time. Now after all these centuries, we have succeeded in making the average day's work about eight hours.

The American Indians who knew nothing about science, had no machines, and had never heard of a wheel, enjoyed more leisure than we have attained in two thousand years. Again this advantage can be traced to his lack of desire for worldly possessions. He worked for as much as he needed to be comfortable and then he quietly enjoyed himself. He had no need to work and waste time in order to keep up with the Joneses. The white man can justly envy the Indian who did not need to know anything about politics and science in order to have both a good government and plenty of time for pleasure.

CLARENCE MOYLAN

The Science Club

The Science Club was reorganized last fall with the following officers:

Warren White - - - - - - - -	President
Ida Fryar - - - - - - -	Vice-President
Robert Schroeder - - - - - - -	Secretary

The first few meetings were devoted to the study of astronomy. Mr. Humbert gave a series of talks on various branches of this subject. In later meetings the club performed various experiments dealing with the properties of vacuums, electricity, sound, and magnetism. The club also put on an assembly program which proved very entertaining. On the whole, the Science Club has held an interesting and profitable year.

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Waukesha Chapter of the Future Farmers of America

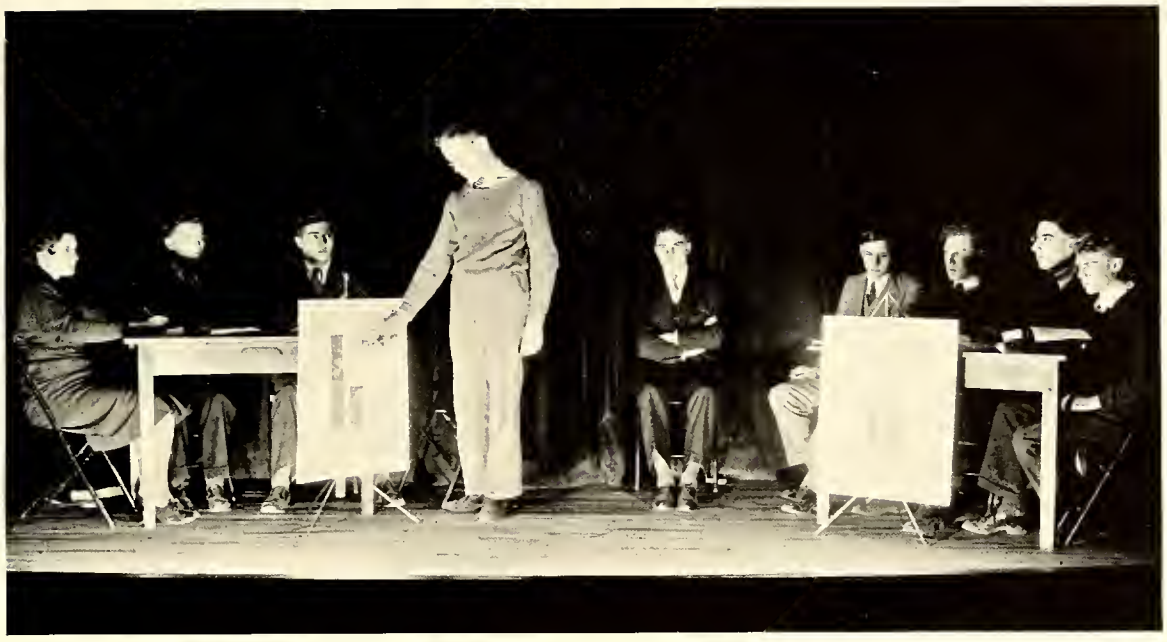
The Waukesha Chapter of the Future Farmers of America is one of eighty-three local chapters of the National F. F. A. The State organization is composed of 2,028 boys enrolled in departments of vocational agriculture.

National, state, and local programs include contests in athletics, public speaking, exhibits, judging, conservation, thrift, community service, co-operation, recreation, and education.

Because Wisconsin ranks 48th in number of farm boys out of school of school age, a program of education through part-time and evening schools is one of the major projects of the chapter. In addition to two part-time schools with an enrollment of 29 boys organized through the help of the local F. F. A., members of this chapter sponsored a basketball team, a baseball team, and a judging team that took part in the state contest at Madison and the Waukesha County Dairy Show.

Other activities for the year have been: the distribution of four Christmas baskets to needy families, booths showing local activities constructed at the Dairy Show and at the State Fair, and several trips taken to places of interest during the year. A picnic is planned for the summer.

Future Farmers believe in that part of the Future Farmers' Creed which says: "Leadership from ourselves and respect from others."



Debate

Early in the school year persons interested in debate formed an organization known as the Junto Debate Society, named after the debate club organized by Benjamin Franklin. The purpose of the club was to form a permanent organization from which debaters to represent the school could be chosen. Angus MacDougall was elected president of the club, Hugh Hulburt, vice-president, and Elizabeth Jarden, secretary. Mr. Charles Lomas was the adviser and much of the success of the season was due to his efforts.

The question for debate was "Resolved, That at least one half of all state and local revenues should be derived from sources other than tangible property." The subject was somewhat technical and required a great amount of study. The club sponsored four practice debates on the subject and all of the members participated in at least one of them. The debaters that were chosen from the club were: Elizabeth Jarden, Norman Dunn, Frank Italiano, and Hugh Hulburt composing the affirmative team; and Harold Cohan, Howard Neuman, Robert Wright, and Angus MacDougall composing the negative team.

There were eight debates on the year's schedule. The first was a non-decision duel debate with Mayville, Wis., in which the affirmative and negative teams of both schools debated. The second was with the West Allis negative team before the student body, in which the Waukesha affirmative team was defeated. The third debate was in West Milwaukee where the Waukesha negative team won. The affirmative team next debated Cudahy where they also won. The fifth debate was forfeited by Wauwatosa and another debate was arranged for the negative team with Fort Atkinson, Wis. The negative team won this debate.

Waukesha, since it had won three out of the four debates was entered in a triangle with Baraboo and Wisconsin High of Madison, a part of the sectional semi-finals. The negative team debated at Baraboo with their affirmative team and were defeated by them. The second corner of the triangle was completed when the affirmative team debating in Waukesha defeated the Wisconsin High School negative team. Baraboo won the third debate of the triangle thus eliminating Waukesha, and closing the most successful debate season that Waukesha has had in several years.

The Student Councils

The Student Council is a representative organization of the student body and faculty. Its purpose is to work out helpful relationships in school activities. It provides the opportunity for students to cooperate in the internal government of the school. All administrative powers are delegated to it by the principal; he therefore retains final veto over its actions and decisions.

The Senior Student Council is composed of members from the 10th, 11th, and 12th grades. The functions of the Student Council are to promote order and discipline within the school by encouraging self-control, to oversee all matters of general interest to the school, and to encourage in the student body those habits which make good citizens.

There are two members, a boy and a girl, from each class for every sixty members or major fraction thereof. There are four officers. The following are the officers elected for the second semester of 1932-33.

President - - - - - - -	Fred Neuman
Vice-President - - - - - -	John Lockney
Secretary - - - - - -	Norman Dunn
Treasurer - - - - -	Donald Willison

SENIOR STUDENT COUNCIL

JUNIOR STUDENT COUNCIL

The president appoints the following standing committees: assembly, social, pep, lost and found, and hall monitor. These committees do the work necessary in each division.

The Senior Student Council is supervised by the faculty adviser, Mr. Anderson. The Student Council is a representative organization of the student body and as such, carries on its work.

The Junior Student Council is a group representative of the entire student body. For every sixty members or major fraction thereof, each class is entitled to one boy and one girl representative. These are nominated and elected by each class under the direction of the faculty adviser. The officers, chosen from the eighth and ninth grades, are nominated from the floor at an assembly gathering of the student body. Elections take place in the home rooms. Eligibility is based on a satisfactory scholarship standard and by actual practise, the students learn the lesson of the need of intelligently choosing officers and representatives who will serve them well. It has for its objectives, the promotion of order and discipline within the school by encouraging self control, of right school attitudes, the developing of the creation of a loyal school spirit and the overseeing of all matters of general interest to the school.

Meetings are held weekly and in order to realize more completely the above objectives, committees are appointd to take care of each project. Assembly programs are planned and arranged; order in the halls before each session is maintained under the direction of the hall monitors, and the Lost and Found is looked after. Seasonal projects such as the annual Christmas tree, the quarterly cleaning of lockers, and the sale of tickets for school activities are directed by Student Council members.

Tribal Customs

GWYNETH PRICE

The most important and elaborate ceremonies of any tribe were, of course, centered around christenings, marriages, and funerals. The Indian tribes of the Upper Great Lakes region had many customs accompanying these ceremonies peculiar to their locality. All these customs seem strange to us and are very interesting to observe.

The christening of an Indian child was an important family occasion. When the baby had reached the age of five or six months, the father and mother prepared a feast with the best provisions they had and invited to it a juggler and five or six of his disciples. The father of the family addressed this juggler and told him that he was invited to the feast in order that he might pierce the nose and ears of his child. He also told him that he was dedicating this feast to some divinity and entreated this divinity to bless his child. Then the juggler replied according to custom and invoked the spirit whom the father had chosen. When the juggler and his disciples had finished their meal, the mother put before her guests some peltries, kettles, or other wares and placed her child in the arms of the juggler, who gave it to one of his disciples to hold. After singing a song to the spirit whom the father had designated, the juggler then proceeded to the heathenish and inhuman task of piercing the little child's nose and ears. He filled the wounds in the ears with little rolls of bark and the wound in the nose with a small quill. These were left there until the wounds healed by a certain ointment with which the magician dressed them.

The infant had for its cradle a very light piece of board, which was ornamented at the head with glass beads or bells. If the child was a boy, the father placed on it a bow and all his hunting adornments. In case of a girl, it was left only with the ornaments. The mother sang to her boy a song describing the duties of a man, and to her daughter one describing the duties of a woman. When the boy began to walk, he was given a little bow with stiff straws for arrows, to play with. When he was a little older, he had small arrows of very light weight. However, when he reached the age of eight or nine he spent his time hunting squirrels and small birds. Thus we can see how the Indian was trained from earliest childhood to become skillful in hunting.

There were some tribes, among whom were the Iroquois and the Loups, who did not consider marriage as a permanent bond and believed it right for married persons to separate whenever it pleased them to do so. However, there were many others in the Great Lakes region who regarded marriage as a sacred institution which could be severed only by death.

When a young man had gained the consent of the girl he desired to marry, he went to his mother and told her the name of the girl he was seeking in marriage, with the consent which the latter had given him. The mother then told his

father and the two went to visit the girl's family, in order to propose to them the alliance with their son. Then the relatives of the two young people settled what amount of furs or other goods they would give to provide for them. The bride, dressed very handsomely, made many visits to the home of her mother-in-law and repeatedly carried gifts back and forth between the two families. As a final ceremony, the bride was dressed in ragged garments and went to live with her mother-in-law, who had charge of her.

When the marriage had been consummated, the newly wedded went together to hunt and fish. When they returned to the village, they went to the cabin of the girl's mother and gave her whatever they had brought. This mother took a part of it to give to the mother of the youth, who was obliged, as a part of his duty, to live with his mother-in-law and work for her during two years. After serving the two years, he returned with his wife to his own mother. Always when he came back from a hunting or fishing trip or from trading he gave his mother-in-law a part of what he had brought and always had to pay regard to her wishes first. His wife was also obliged to do whatever work was suitable for women, the same as if she were the servant of the house.

If the husband died, the wife could not marry again until after two years of mourning and unless the man was to the liking of the mother-in-law. During this period, the widow dressed herself in wretched rags and neglected her personal apperance entirely. She continued to render the same services to the parents of her husband and was entirely under their control the same as when he was alive. When her two years of widowhood were over, they took off her rags and she again dressed handsomely. If the parents of the deceased chose a husband for her, she was obliged to marry him, or if they did not do so within the period of her widowhood, she was free to marry whomever she chose.

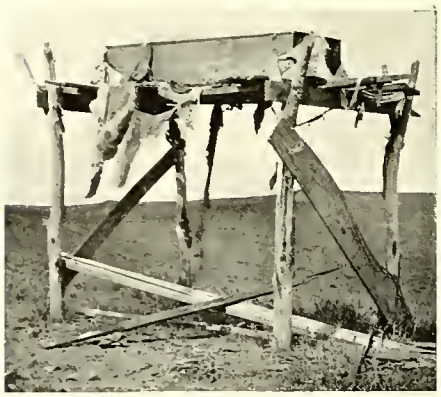
If the wife died, the husband observed his mourning similarly and with the like restrictions on his liberty from the parents of his wife.

The funeral customs of the savages are equally strange to us. When an Outaouas, or other savage of that region was at the point of death, he was decked with all the ornaments owned by the family. They dressed his hair with red paint mixed with grease, and painted his body and his face red with vermilion. They put on him his most handsome garb. He was clad as richly as possible with a jacket, blanket, and shirt if he had such, and was as properly dressed as if he had to conduct the most solemn ceremony. They adorned the place in which he was lying with necklaces of porcelain and glass beads or other trinkets. His weapons were laid beside him, and at his feet were put generally all the articles that he had used in war during his life. All his relatives, and the jugglers above all, were near him. When the sick man seemed about to die, the women and girls among his relatives, with others who were hired, began to wail and cry and to sing doleful songs. When he was dead or just before he died, they raised him to a sitting position, his back supported, to look as if he were alive. The corpse re-

mained thus sitting until the next day, and was kept in this position both day and night by the relatives and friends who went to visit the family. One of the women who were relatives of the dead man began a mournful song, while she wept bitter tears. and all the other women joined her song, but ceased to sing at the same time she did; and then a present was given to her—a piece of meat, a dish of corn. or some other article. The men did not weep for that would have been unworthy of them. However, the father alone sang a doleful song to show that there was no longer anything in the world which could console him for the death of his son. A brother did the same for an older brother if he had received from him during his life visible marks of tenderness and affecton.

INDIAN GRAVEYARD

To be food for nasty. ugly worms was distasteful to the Indian sense of the fitness of things; to mitigate the possibilities of such a crawling fate the corpses were placed on trees or scaffolds like the one above. Dried by the warm sun and wind the body shrinks until it has returned to nothing whence it came.



When it was time to bury the corpse, some of the relatives or friends went to find the persons designated for this office. Sometimes a scaffold was erected seven or eight feet high, which served in place of a grave. If he was placed in the ground, they dug for him a grave only four or five feet deep. While the place of burial was being prepared, the relatives brought him grain, peltries, or other goods, and placed them either on the scaffold, or near the grave. When the grave or the scaffold had been finished, they brought thither the corpse in the same position it had at death, and dressed in the same way. After the funeral ceremonies, the family paid those who took part with a kettle or some porcelain necklaces.

All the people in the village were obliged to attend the funeral. After it was all over, they were rewarded by playing games and running races and winning prizes in them.

A few days after the funeral, the relatives of the dead man gave a feast of meat and corn and invited all the villagers not connected with them by marriage and who were descended from other families than their own—especially those persons who gave presents to the dead. They had to take pieces of meat or other morsels of food to place on the grave. The women, girls, and children could eat these morsels, but it was considered unworthy for the men to do so. At this feast, each guest was free to eat what he wished and then to carry the rest of his portion home with him. The guests were thanked for having remembered the dead and congratulated on their charitable dispositions.

Thus we see that the Indian was surrounded by a great deal of ceremony, and form, and ritual throughout his life, for he had many other customs which space does not permit us to describe. He was introduced into this world with great formality: his marriage was accompanied by intricate ceremonies; he was ushered

into his Happy Hunting Ground with even more elaborate ritual and form. This may account for the traditional taciturnity and stoicism of the Indian, since he was in the habit of expressing himself formally and ceremoniously rather than in a simple and informal way.

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History of the American Indians

NANCY JAEGER

Authorities differ greatly as to the origin of the Indian, but the most common supposition is that Asiatic peoples, and possibly some Europeans, crossed the land bridge which was supposed to have been where the Bering Strait now is. Physical characteristics link the Amerind (called so to distinguish the American Indian from the Eastern Indian) with the Mongolian stock of Asia. As to the time, due to arrows and other implements of the Stone Age, there can be no doubt as to the presence of the neolithic man in America and recent discoveries in California point to the possibility of the Palaeolithic also. These discoveries and the wide differences in physical types of the Amerinds, which suggest a long habitation in the various climates of the two continents, point to the first appearance of humans on America as being during the Stone Age, in the postglacial, if not interglacial Quaternary Times. This evidence of extreme age makes the common connection between the Amerinds and the ten lost tribes of Israel practically impossible.

Other authorities have derived the Amerind from Greeks, Chinese, Japanese, Phenicians, Irish, Polynesians, and even from the peoples of Australia; while most of these are highly improbable, it is possible that a small band of roving Polynesians reached the coast of South America about 1000 B. C.,

BORDER, WHITE MAN'S LAND

(Courtesy Metropolitan Museum of Art)

Solon Borglum is a leading American sculptor of Western life. This statue shows the Indian's confidence in his horse, and depicts life at the early American frontier just past the white man's border.

thus accounting for the sudden rise of an extremely high civilization in that region.

Some experts maintain that man developed in America and worked westward. There is also a legend of the Winnebago Indians, who lived on the shores of Green Bay, that their remote animal ancestors had been transformed into human beings at Red Banks, Wisconsin. These suppositions, however, have been dismissed as absolutely untenable.

It is safe to assume that a group of Asiatic peoples came to America, where the Bering Strait now is, ten or twelve thousand years ago; and, except for the possible arrival of a group of Europeans, Polynesians probably, on the South American coast, no other large band arrived until the coming of Columbus.

There is a paradox that hunger is the father of all progress, because it forces man to fight with his surroundings. This is a possible explanation for the higher civilizations found on the west coast of the Americas as compared with the roving tribes of other districts. The Incas, Aztecs, and less civilized Pueblos all had to fight against their natural surroundings but in turn, left higher civilizations than their eastern neighbors, reveling in the luxuriant wealth of the eastern and central regions.

The coming of the Europeans marked the beginning of the conflict between the two races for control of America. Records show that for over a hundred years, from about 1782 to 1898, Indian wars were pretty constant and usually unfair to the red race. Now, however, they are apparently a thing of the past.

The first reaction of the Indians to European civilization was very degrading, in that the Indian seemed to change from a being highly developed in aesthetics, physique, and culture, to the filthy, contemptable beggar seen in transcontinental railway stations today, by whom the race can no more be judged than can the Anglo-Saxon by persons found in city slums. Where the Indians had expected to merge the good of the races, give up their civilization, or continue fighting, the result in reality was that they adopted the vices of the White race as well as retaining the worst of their own characteristics.

As the Indians are becoming accustomed to new ideas, however, they are regaining some of their better characteristics. For a long time after the arrival of the Europeans the population of the Red Race decreased, due to a change in living conditions, but now their numbers are again increasing, because of gradual adaption to present conditions as well as more sanitary living conditions. This increase, however, is due to intermarriage with the White Race—the true Red Race is dying.

MOONLIGHT

In the evening
The moonlight
Like a soft film, coves the earth,
And fills the air
With a bright glow.

—By Kenneth Krempel.

Indian Medicine

JOHN DINGELDINE

All healing and medical aid for the Indians was performed by medicine men or conjurers. Medicine men are to be found among all Indian tribes. They are a kind of priest, doctor, and charlatan combined. Many of them have a fair knowledge of the medicinal properties of some roots and herbs, and are skillful in managing some diseases and in dressing wounds; yet they rely principally upon their pretended supernatural powers to overawe their subjects. Disease, to them, is the only tangible evidence of the presence of the bad god, whom they called Mushe-Maneto. If he can be exorcised by their incantations and medicines, health will return, and the influence and power of the medicine man over his patient will become much greater. He will try to convince his patient that it was his supernatural power rather than the medicine given that wrought the cure.

The word "medicine" among the Indians means much more than is generally understood by it. To them it has a deeper meaning than mere healing. While there were those who had devoted all their time and were called the conjurers, or medicine-men, yet everybody was supposed to have his own good or bad medicine. When specially fortunate in hunting or warfare or in more quiet duties of life, he was said to be under the influence of "good medicine." When misfortune overtook him in any of his affairs his "bad medicine" was said to be the cause.

Medicine men create much influence on their people by overawing them. They go through great tortures and profess to have great heavenly powers. Like their ancient conjurers, they pretend to observe flights of birds, movements of the clouds, and other meteorological phenomena, and from these they foretell events which they say will come true. They give great attention to dreams, and are elated and pleased at what they consider good ones and depressed at bad ones. Thus to hold their so-called supernatural powers, they must be very cunning and cautious in their displays of power.

INDIAN BATHHOUSE

Framework of an Indian steam-room called *eneepee*. The frame is covered with stones until it is almost airtight; then hot stones are thrown in a hole in the ground full of water. The hot steam fills the hut and thoroughly cleanses the Indians. The eneepees were permanent buildings and were used often.

Among the Southern tribes, in the Arizona region, where a portion of soil was cultivated,

the conjurers were also called the rainmakers, and were expected to keep the right supply on hand for use when required. These conjurers often had difficulty if no rain appeared and would have to recount numberless dreams and visions to convince their people that rain would come. Often their lives were endangered and once denounced by his tribe, the conjurer would never again attain his honor. He would be mocked and laughed at until in sheer desperation he would try to come within the good will of another tribe.

None of the conjurers depended wholly upon his supernatural powers. He used extracts from roots and herbs and like a crude chemist, he mixed certain quantities of liquids until he made his medicine.

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SPRING

The sun
Shining on the first dandelion
Like a gold dollar
Dropt on a green rug.

The first flower,
Small and pale,
Braving the spring.
The foreguard
Of a great army yet to come.

Spring!
Sun shining, birds singing
And then
Rain, darkness,
A rainbow!
And Spring.

—By John Rugee.

SMOKE

Smoke, clouds of smoke
Billowing, restless smoke.
Dirty coal smoke,
Fluffy wood smoke,
Smoke flying like a cloud,
Smoke crawling like a worm
Through the towns and cities
Over the sea.
Strange smoke.

—By John Rugee.

LIGHTS

Lights on a rain-filled street
Long bands of dancing light.
Lights, dimly through the fog
Great bobs, marshamllows.
Lights on a darkened window
Lights through the darkness
All strange and wonderful
But—just light.

—By John Rugee.

Indian Woodcraft

ARTHUR JARK

Hunting deer, elk or caribou required considerable caution, skill and woodcraft. The hunter usually concealed himself near a trail or water-hole and waited the approach of some unlucky beast. The most difficult mode of hunting these animals was stalking. The animals had to be approached from down-wind and with great caution. The least bit of disturbance on the part of the hunter would warn the wary animals and they would soon be out of range. Among the Indian hunters were various methods of inducing the animals into range of their weapons. Besides the bow and arrow the Indians used snares, traps, and pitfalls to capture the inhabitants of the wilds which were useful to him. In connection with hunting, one thing must be said of the Indian. He was a true conservationist.

The animal and bird life contributed much to the comfort and welfare of the Indian but the plants, trees and herbs also aided greatly. Many of the things we consider weeds were things of value to the Indian. Some provided wholesome food and others were brewed into beneficial medicines. The wood of various trees was used in their tools, tepees, weapons, and canoes. As trailers the Indians could not be beaten; they were very adept at pursuing an unseen quarry. Their highly developed eyesight was a great help here. They noticed a footprint, broken twig or misplaced stone which might be left by an unwary fugitive. The Indians were great naturalists and they spent much time observing the habits of their fellow inhabitants of the forest.

INDIAN TEPEE

A Sioux Indian's home. The tepee is about eighteen feet high and twenty feet in diameter. From five to a dozen people can live in here comfortably if each one keeps to his own assigned place around the fire.

We can be grateful to the Indian for our trails and townsites. The majority of our early explorers were shown the best trails, passes, and fords by the Indians. Lewis and Clark were guided to the Pacific by an Indian woman. Some of our most important highways and passes were formerly used by the Indians. Most of the largest cities as well as the smaller cities of this country are situated on the sites of former Indians villages or encampments.

Indian Warfare

BRUCE STOLLBERG

Prior to going to battle the Indian had many queer customs he carried out in order to insure his success. He would allow his hair to grow, neglect his personal appearance, and having fasted for several days, would naturally have many peculiar dreams which he interpreted as promising either his success or failure.

A medicine bundle, which contained the sacred amulets of the tribe, was prepared and taken along on the expedition by a warrior of very high standing. A gathering was held before the warriors departed, in which there was dancing and singing, and various religious rites were performed.

The main weapons were the bow and arrow, spear, war club, and usually a highly decorated shield, which was valued for the spiritual safety which it was supposed to afford rather than for its actual protective value. Armor was not generally used, although some tribes used slats of wood tied together with rawhide shaped to fit their bodies, while others wore several skin shirts united with glue to protect themselves from arrows. Helmets and poison arrows have been used to a small extent.

The Indian bow varied in length from three feet to about six feet, and was so strong that the average white man could bend it only several inches. The arrows varied in size according to the many uses for which they were needed. The arrow heads also varied greatly in size and were much valued because of the great amount of workmanship they demanded. The normal Indian was not very skilled in the use of bow and arrow as far as marksmanship was concerned because it was usually necessary to shoot without taking good aim, since frightened wild beasts give this opportunity but seldom.

The tomahawk was one of the Indian's most popular weapons. It was usually made by inserting a large, flat rock between the split ends of a smooth stick and tying it there with buckskin, although some tribes in the copper region used this metal, which they pounded into the desired shape.

Of the Indian's many war accessaries the headdress was by far the most prized. It could be worn only by those who had killed at least one enemy. It would be made only from the tail feathers of an eagle, which were often painted with vegetable dyes. It has been said that an Indian would gladly give his best pony in order to acquire one of these headdresses.

TEPEE FRAMEWORK

The Indians up in Hudson Bay country cover this framework with large pieces of bark. Although dark, their houses are quite warm and snug. When the Indian moves he lets the house stand for the benefit of any passerby.

Warring Indians were mostly naked but were painted with the intentions of appearing as hideous as possible, and they certainly succeeded. Because of the varied coloration of the different tribes it can not be generally described, although the separate clans usually had their own patterns.

In actual warfare the Indian is ranked among the craftiest, most blood-thirsty, and treacherous fighters in the world. There was seldom a definite system of attack such as is used by our armies. It was customary to stealthily approach the enemy and suddenly utter a war-cry terrifying enough to cause any normal man not versed in the ways of the Indian to throw down his weapon and depart with considerable haste, if he was not prevented by an arrow in the back or a tomahawk through his head. The enemy would then close in and proceed to do considerable damage with their spears and tomahawks, which they were very deft in throwing. Women and children were seldom spared, and if they were, they were taken along to be tortured or enslaved by their captors.

As soon as there was any indication that he was being defeated, the Indian usually did not hesitate to retreat, and was not considered as a coward for doing so.

Warfare was not usually carried on on a large scale, but usually by small bands consisting of about fifteen adventurers and led by an old man who was seeking revenge or fame. These braves would surprise an enemy village and do as much damage as possible before the enemy was sufficiently recovered to offer much resistance.

Most of the tribes had a more or less definite system of grading war deeds, the highest honors being the coup and the scalp. A coup was acquired by being the first to touch an enemy and this was sometimes even regarded as a higher honor than a scalp. Other great deeds were the capture of an enemy's gun or other weapon, or even stealing a horse.

When the warriors returned home there was indeed a great celebration. At a small distance from the village the returning war party sent a messenger to the camp, who told of the party's success or failure and who had been killed; and while the relatives of the dead seemed to contest each other to see who could screetch the loudest, for this is surely what they did, the wives of the victors went out to meet their jubilant espouses. In the meanwhile the warriors had painted their faces and their bodies and had hung their scalps and trophies on sticks, and dancing and singing they triumphantly entered the village where more dancing and a great banquet were later held.

The savageness and brutality of the Indian has been too greatly magnified by most authors. He was, of course, rather brutal in his warfare and tortures, but the atrocities which the modern civilized white man is known to have perpetrated in our recent wars have been just as gruesome as any torture a battle-crazed Indian could perform, although these deeds, of course, due to the natural cowardness of the men who performed them, have been rather successfully hidden.

Indian Agriculture

RAYMOND OWEN

No aspect of Indian life dispels our illusion that the Indian was excessively primitive and savage as does the study of Indian agriculture. The chief crop of the Indian was corn, and the study of Indian corn-raising will serve to give us a fair idea of general Indian agriculture.

Columbus, in 1492, spoke of the extensive corn fields under Indian cultivation in America. Cartier, La Salle, DeSoto, and other early explorers told of the large fields of corn cultivated by Indians, and one explorer said that it was easier to get lost in the large corn fields of an Indian village than it was to get lost in the forest. An idea of the extent of these corn fields may be gained from this fact: Frontenac, early French governor in Canada, spent three days with several of his men, destroying the corn fields of one Indian village in an early Indian war (1696).

The culture of corn was beneficial to the red race. To cultivate a sufficient supply of corn required more hands than one family possessed; for this reason the Indians were forced to band together, and tribal spirit was increased. The possession of corn led, in a large degree, to the cultivation of the trading spirit in the Indians, so helpful to friendly whites. One braid of corn (about fifty ears) was worth about one buffalo robe, and ten braids were equal in value to one horse. The corn came to be a medium of exchange, very valuable in the eyes of the Indian. Corn was used as a symbol of friendship—evidence of its worth in Indian opinion.

There were two kinds of corn—flint and flour corn. Of the last there were about twelve varieties; of the first, about five.

Today we look upon the testing of seed for germination as a modern practice. To the Indian, it was a routine necessity. In one type of seed testing, moss was put in a grass basket. This was kept moist and warm, and kernels were planted in the midst of the moss. The kernels showing only the strongest sprouts were planted. Another type of seed tester was amazingly like our "rag-doll" testers of today. A nettle stalk was hollowed out, and kernels of corn were put into it. The stalk was kept moist and warm, and sprouting kernels were planted. Two reasons are given particularly for the use of the nettle stalks; first, that it was the only plant tall enough for this use at this time, and second, that the thorns of the nettle gave the superstitious Indian the idea that the corn tested in this way would be protected from evil spirits.

In planting, space was pulverized for each hill, and the same hills were used year after year. Indian corn fields of this type grew to be landmarks to early settlers. As to tools, the Indian agricultural implements were truly primitive, and we, today would regard them as quite inadequate. Sticks of various patterns were

AN INDIAN PAPOOSE

This Indian baby rides on the squaw's back all day long except when she is cooking or tilling the fields. The papoose is extremely fortunate for in former years it was the custom to keep the papoose in an uncomfortable cradle.

the easiest obtained and most frequently used implements. Shoulder blades of buffalo, deer antlers, clam shells and stone and flint implements all found use in the hands of Indians.

Three Indian seasons were definitely related to agriculture—the planting season, the roasting-ear season, and the harvest. After the planting was done, the tribes would leave a few squaws to guard the fields and to care for them and leave on an extended vacation tour. When the buds of the "blazing star" plant began to appear the Indians knew that it was time to start for home for the roasting-ear season—the season of feasting and merriment. When the blossoms of the "blazing star" were gone the harvest season was due to begin and wandering tribes turned homeward to harvest their corn crop.

Seed was selected from the best plants and the seed ears had to be large, with straight rows of kernels. The seed corn was cured by braiding the corn husks togther, and hanging the braids on tree branches, or spreading them in the sun. Many merry parties were given at husking time, and the harvest season was a very enjoyable season.

The corn was stored in caches, which were well lined and dried, and afforded safe protection for the corn until the owner desired to use it. It has been estimated that fifty-two kinds of corn foods were used by Indians. Corn smut, the parasite so repungent to white people, was used in making a relish that is supposed to have added much to the taste of the corn.

Corn, however was not the only crop raised by Indians. Squash, beans, and sunflowers were also cultivated—in fact, the Indian squaw had quite a job in tending the garden while her lord was on his vacation tour. But the life of the tender-of-fields was not monotonous. Elaborate stages were built from which the watcher could protect the crops from thieving birds without trouble, and these stages were the social centers of the stay-at-homes. The business of tending crops was made a pleasure rather than a chore, and the tender-of-fields was quite well satisfied with her lot.

A study of Indian agriculture impresses one with one thing at least: Indians were ingenious. They worked with poor materials and poor implements; they had no precedent to guide them, and yet the fundamental practices of agriculture have not been changed much. True, the modern corn crib differs from the old cache, but the cache had at least one advantage—it was certainly burglar proof; and corn, given us by Indians, has become indispensable to our nation.

Indian Food

CAROLYN BUNELL

Buffalo meat perhaps because it was so plentiful was the mainstay of the Indian's menu. Many mountain tribes made annual journeys to the plains to secure their supply of buffalo, where the buffalo were skinned by the women and the meat hung up in sheets to dry. This dried meat was made into a very nutritious food called pemmican. The meat was pounded in a wooden bowl until it was as fine as sawdust and was then packed in skin-bags. Pemmican eaten with marrow fat was comparable to our bread and butter. This marrow fat which resembled butter in so many ways, was obtained from the bones of the buffalo. The bones were broken into pieces and cooked until the marrow boiled out. This substance was kept in distended buffalo bladders.

The western Indians were accustomed to gather about the rivers and catch the salmon as they went upstream to spawn. By using spears, traps and dip nets, they were able to take large quantities each season. These fish were either sun or smoke dried and stored in "caches" high in trees.

On the coast were a group of people who lived almost entirely on the products of the sea. They would make long trips to the fishing banks for halibut, salmon, and herring; or to the rocks for the fur seal, sea otter, and sea lion. When the candlefish came to the beaches to spawn, they were taken for both their flesh and oil. In the spring and summer they killed the white goat for its meat and fleece; and watched the beaches to kill the deer as they came down to feed upon sea weed. The women gathered berries and collected the dulse along the shore.

In Nevada and Utah the natives captured jack-rabbits by surrounding them and drove the locusts into pits to be used as food.

Some tribes made a bread of the dried sweet acorn of the California oak. Pine nuts and mesquite beans were used for the same purpose. Pueblo tribes of New Mexico and Arizona cultivated the fields and raised corn by means of irrigation. Among most Indians it was customary for the women to prepare the soil and plant the crops. They also dug the wild roots and gathered the berries. The camas root was very plentiful in some places and formed an important article of subsistence. This root was subjected to a cooking process before it was dried. A fire was built in a large pit and kept up until the pit was heated. The ashes were removed and the pit lined with grass and camas root. A layer of sod was placed on top and a fire built over it. After they had been cooked sufficiently the bulbs were spread out to dry. Sometimes they were pressed into cakes before being dried. Prairie turnips were also dried and pounded into a flour used for pastes and puddings.

In gathering berries the branches were torn from the shrubs and beaten over a robe spread on the ground. These berries were dried in the sun and stored in

sacks. Sometimes they were compressed into cakes to be eaten like bread; most often the fruit was stewed to be eaten with boiled meat.

The American native learned to make the most of what his country produced, and in times of abundance to lay up provisions for the day of want.

▽▽▽

Indian Costumes

LORAINE SCHOBER

The skin or cloth trousers and coat worn by the Indian of today reflect the European influence which began with the arrival of white settlers on this continent. The modern braves and squaws are attired in gay calicoes and ribbons; the porcupine quills and wampum which formerly decorated their garments are supplemented by glass beads.

In general, the dress usually worn by the Indians of the Plains consisted of a breech cloth of leather, moccasins, and a large buffalo robe for public appearance. Men of distinction wore deerskin shirts open at the sides and belted with a buckskin sash. The high, close-fitting leggings and moccasins of buckskin were ornamented with quill work and beads.

The hairdress varied with the location of the tribe. It was a general custom to crop the hair close to the head leaving a ridge of hair at the center from forehead to neck. In the north the hair was gathered into a knot at the back of the head. In the upper Mississippi Valley and around the Great Lakes the men wore the hair long and braided. No hats were worn, although in cold weather some tribes wore a broad band of calfskin around the forehead. Men of distinction wore bands of leather into which eagle or turkey feathers were fastened.

Two skins, sewn edge to edge or suspended from the shoulders by straps formed the dress of the Plains Indian woman. She might sew to the upper part of this garment several hundred elk teeth, adding at the sides and bottom quill work or fringe. She wore a buffalo robe in cold weather much like that of the brave. Her dress was completed by decorated leggings and moccasins. Her hair dress consisted of two braids bound at the ends with thongs, and a part extending from the forehead to the nape of the neck.

While skins were utilized in the shirts, robes and moccasins of the Southwestern Indians, native grown cotton, made from willow bark, or the fiber of the yucca plant, was extensively used for the breech cloth and skirt. The bodies and faces of both sexes were painted red, white or black, according to the tribe and the occasion.

A straight, loose shirt covered the upper part of the body which was further protected on cold days by a shawl-like wrap of skin which is today replaced among the Navajo and Hopi Indians by boldly woven blankets. Both sexes had moccasins of deerskin, which were later replaced by some of untanned raw hide.

Indian Burials of Waukesha County

KENNETH PEFFER

When the first white settlers came to Waukesha County in 1835 and 1836, there were many small camps and a few large Potawatomi villages on the banks of its streams and lakes. The principal villages were Waukesha, Pewaukee, and Mukwonago at its southern boundary line; and Muskego Lake in its southeastern corner.

In Waukesha County the work of permanently preserving examples of the earthen monuments of its early aboriginal inhabitants has not kept pace with archeological investigation, or the spread of education among its inhabitants. While the preservation of some mounds was almost hopeless because of their location, others appear to have been needlessly destroyed. Waukesha especially has in past years lost golden opportunities for preserving some notable monuments which the public and visitors to the city would now greatly appreciate. The reason why others have not been preserved is because of the remoteness of their locations from cities and villages.

Yet in Waukesha the conservation of Indian earthworks was begun at an early date. In 1850 Dr. Lapham found a group of twelve effigy, linear, and conical mounds preserved on and about the property of Carroll College. These, however, were destroyed in the construction of some of the buildings and the late gymnasium. Three conical burial mounds, of the Potawatomi Indians, in Cutler Park were preserved in 1902 by the acquirement of this property by the city. At the Boy Scout Camp on Silver Lake the preservation of a large and fine turle effigy was accomplished in 1921 through the acquirement of the property by the Milwaukee County Boy Scouts.

At the request of the State Archeological Society, Mr. Frederick Pabst is preserving a small number of fine effigy mounds located on his stock farm near Summit Corners, south of Oconomowoc. Several other residents of the country are also protecting such remains located on their lands.

Indian Mound on Point-No-Point Farm, now a thriving barley field under the care of Jean Schumacher. Jean won a place in the Indian Exhibit with his collection of arrows found on his farm.

The two lads in the field are sons of Mr. John F. Jones of the Agriculture Department.

CHAPTER FOUR

CHARACTER

THE SOLEMN PLEDGE, TAOS INDIANS

(Courtesy of Art Institute, Chicago)

The coloring of the purple desert hills and the sunlight on the expressive strong faces of these Indians of the Southwest are reasons why this picture of Walter Ufer's is considered one of the best portrayals of Indian character. Walter Ufer is a contemporary American and Danish artist who has a studio in Chicago.

Character

ANY people carelessly talk of the witty Irish, canny Scots, or stoic Indians, foolishly attributing individual characteristics to every race. This habit of tabloid thinking, which reduces complicated statements to simple, easily-remembered generalizations for the benefit of lazy minds, has caused most of our misconceptions about Indians. The tendency is to conceive of the Indian as a sullen and taciturn individual, impervious alike to pain and pleasure, who prefers to converse in the coarse grunts rather than pleasant speech, and with a blanket wrapped about his shoulders, hold himself aloof from all undignified impulsiveness and flippancy. As usual, popular opinion is at variance with the truth. The truth is that the Indian as a race, like the Mongolian, Negroes, and all other races, does not differ very much from the Caucasians. Indians are cheerful; when they are among their own kind or old friends they have amiable conversations, make sly, ironical remarks and indulge in other forms of wit and humor.

One traveler of the pioneer days mentioned in his diary the serious and quiet demeanor of all the Indian tribes and camps he passed. Then one day when he had been separated from his caravan and was wandering in the woods alone he came upon an Indian encampment, unnoticed. To his surprise the squaws were laughing and talking to each other as noisily as any woman's bridge club of today; the young girls and the children were shouting and playing lustily and even the dignified bucks were contributing their share to the un-Indianlike air of confusion and racket which emanated from the camp. This man was not surprised at the noise the Indians made, for he had heard them make greater noise than that at their dances. He was surprised to see the apparently inscrutable Indians acting like any other ordinary white people that he knew. This man discovered the one important thing worth knowing about the American Indian. They are human beings not a bit different from all the other persons in the world. Individually they might be different. Their customs might be different. Their beliefs and practices might seem strange and foreign, but under these external disparities they are essentially the same—to repeat the familiar but true platitude of the missionary, all mankind is one great brotherhood. The honesty of the Indian was not an inherent trait but was the result of the environment in which he was raised. He soon learned dishonesty and trickery after coming into contact with the Europeans. The same thing is true of all the other Indian traits. Inherent character is the same in Indian and Europeans. The differences in character are merely the result of different modes of living.

CLARENCE MOYLAN

SENIOR HONOR SOCIETY

First Row, left to right—McGeen, Graser, Hartwitck, Winzenried, Rutte, Olson, Shields, Schober, Roberts. Second Row—Ziemer, Pokrandt, Bowe, E. Burtch, Birch, M. Baird, Lounsbury, Lundy, Hardtke. Third Row—Owen, Hulburt, Kluessendorf, Fischer, Price, Miss Lamoreux, Zillmer. Fourth Row—Italiano, Poetsch, Miller, Jark, L. Baird, Willison.

The Senior Honor Society

In every first class school there are clubs and societies of many kinds. If rightly guided and directed, these may be a wonderful incentive to develop the powers of the individual members.

Because scholarship should be recognized and emphasized the Phi Beta Kappa society was organized among our colleges in 1776. Many of our high schools, colleges, and preparatory schools organized similar schools or societies for individual institutions or for a comparatively small group of institutions.

In many instances the schools of a certain type, as city high schools or preparatory institutions, have united and agreed upon the same standard of scholarship and similar methods of recognition for the entire group.

Thus the honor society came into being, a natural outgrowth of the wisdom and experience of the 15 or 20 years.

Waukesha High School is organized under the "National Honor Society of Secondary Schools."

The purpose: Create an enthusiasm for scholarship, to stimulate a desire to render service, to promote leadership, and to develop character in the students.

Fundamental virtues: Scholarship, Leadership, Character, Service.

Eligibility: No more than 15 per cent of the 12A class shall be elected. Pupils must stand in the first fourth of their respective class in scholarship.

No more than 5 per cent of the 11A class shall be elected to membership during the last month of the sixth semester.

Each member pledges himself to uphold the high purposes of the society and strives to make its ideals, the ideals of his school.

All of this seems highly desirable to secondary schools. Character of the highest and best sort is sponsored, and an impetus is given to scholarship.

JUNIOR HONOR SOCIETY

National Junior Honor Society

Members in National Junior Honor Society are:

Jacqueline Bohrman — Juanita Hey

Joan Elliott — Betty Pope — Betty Lou Cleland

Members of Junior Honor Society are:

Margaret Knapke	Jean Tingle	Homer Hulbert	Goldie Redebaum
Charles Willison	David Hunter	Glen Murchy	Edwin Thistlethwaite
William Wright	Beatrice Huppert	Rae Teplinsky	Betty Ruthmer
Anne Randle	Roger Baird	Robert Finn	Suzanne Sleep
Henry Becker	Kathleen Biwer	Wallace Rankin	Marie Stanfield
Dorothea Hahn	Reno Forsythe	June Martin	Filbert Cohen

About seven years ago, it was decided to publicly recognize students with high scholastic abilities and so the Junior Honor Society was formed. To those who maintained a high average in their studies for a semester and who were considered worthy, a pin in the form of the letter "H," signifying honor, was given. Any student elected to the Honor Society for three semesters was presented with a gold pin.

In 1930 the Honor Society was affiliated with the National Junior Honor Society, forming the Lincoln Chapter. Students elected to this Society wear the golden torch, symbolizing leadership. Members are elected by a committee composed of Junior High faculty advisers, the vice-principals, and the principal of the High School.

Qualifications considered in the selection of members are scholastic achievements, study habits, qualities of character displayed in and around school, services rendered, and the ability to lead and guide others aright.

First Row, left to right—Evans, Bruni, Barnes, Lumb, Smith, Hannon, Pronold. Second Row—Campbell, Golemgeski, Knoebel, Disantis. Third Row—Saubert, coach; George, manager; Willison, Mahnke, manager; Lockney, DeLong, Ruehmer, Breecher, Bugbee, McDougall, Sullivan, Owens, Murray, Gottlieb, Beaster, Walsh, Mickel, Powell, manager; McKellips, manager.

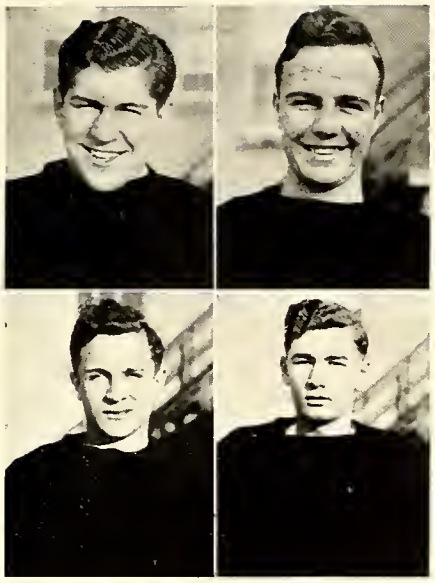
Football

The 1932 football season for Waukesha High School was only fair so far as victories were concerned. The team won two games, lost four, and tied one. This record, when compared with those of other years, seems quite poor. However, there were many reasons why the team fared so poorly.

When Coach Saubert issued the call for football prospects, he was greeted by a group of about 150 boys. In this large squad there were only five who had had any playing experience. These were Captain Felix Bruni, Tom Disantis, Larry Knoebel, Jim Hannon, and Bill Smith. The squad as a whole lacked weight and this lack of experience and weight was too great a handicap to overcome in one season. Nevertheless, a fairly good first squad was developed and trained to carry the brunt of the attack during the season. This squad consisted of the following: Center, Lumb; guards, Owens, Barnes, Walsh; tackles, Bruni, Hannon, Smith; ends, Evans, Pronold; halfbacks, Disantis, Merten, Campbell, DeLong; quarterbacks, Golemgeske, Willison; fullback, Knoebel.

After a month's practice, the first game of the season was played against Lincoln High School of Milwaukee, a night game on Haertel Field. Lincoln, with a powerful veteran team, had to exert itself to its utmost

HERE ARE SOME OF THE FELLOWS IN ACTION



Knoebel, Lumb
Golemgeske, Willison

to defeat the Waukesha team by a 15 to 0 score. It was evident in this game that the team had a great fighting spirit but lacked experience and weight. This game gave Coach Saubert an opportunity to test the worth of his men and to determine the weak spots in the team.

After a week of experimenting and drilling, the team travelled to Wauwatosa to encounter its traditional rival. The game was poorly played by both teams, but Wauwatosa managed to execute two plays well and each resulted in a touchdown. Waukesha was unimpressive, except in the last few minutes of play, when the "Tosa" goal was threatened. The final score was 12 to 0.

A week later, the boys met Cudahy and played a fine game of football. As a result they won their first game, 6 to 0. The touchdown was made in the first quarter, when, after Pronald had blocked a Cudahy punt, Smith sliced through a hole over left tackle and ran fifteen yards to the goal. Cudahy was held in check by the stellar play of the line, by the fine running and blocking of the backfield, and by the punting of Smith.

The next week found Waukesha meeting Washington Park High of Racine as the major event of the local homecoming program. Waukesha held its own during the first half of the game, and the period ended with the score 6 to 0 in favor of Racine. However, in the second half the fellows seemed to fold up and Racine ran up three more touchdowns. The final score was 25 to 0 and the Waukesha homecoming was miserably ruined.

First Row, left to right—Walsh, Murray, Lockney, Ruehmer, DeLong, Beaster, Gottlieb, Mickel, Willison, Egafski. Second Row—Powel, manager; Smith, Hannon, Evans, Lumb, Barnes, Bruni, Disantis, Campbell, Pronold, Owens, Golemgeske, Knoebel. Third Row—McKellips, manager; George, manager; Beaumeister, Breecher, Moen, Goerke, Schultz, Sullivan, Oemig, MacDougall, Loth, Zinke, Bugbee, Holloway, Mahnke manager; Coach Saubert.

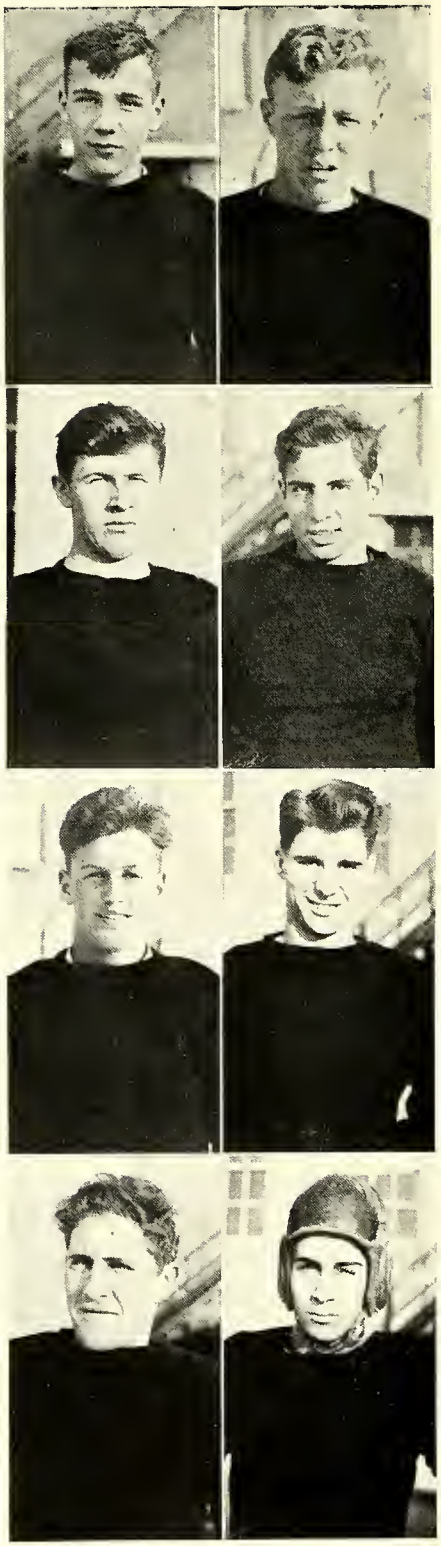
FELIX BRUNI, Captain.

The next opponent was Marquette High School. The game was played on Haertel Feld (under the lights). The Marquette boys were heavily favored to win, but they were undoubtedly very surprised when Waukesha outplayed them in every respect and held them scoreless. Although the final score was 0 to 0, it was a great moral victory for the Saubertmen.

During the next week of practice, the team seemed to get a new spirit and seemed to be "clicking" perfectly. By the time Friday night arrived it seemed to be in its prime condition and every player felt that Waukesha was going to even the count with Wauwatosa in their second encounter of the season. However, something happened, and Wauwatosa won again, this time by a score of 25 to 6. The lone Waukesha score was made by Golemgeske, who found a hole over right tackle and crossed the goal line after a short run.

In the last game of the season Waukesha played South Milwaukee. That day the boys played real football and won by a 6 to 0 score. The touchdown was scored early in the second quarter when Golemgeske, aided by beautiful blocking, swept around end for 39 yards and the score. South Milwaukee threatened to score late in the second quarter, but failed when the gun sounded, leaving the ball on the one-yard line. During the second half, Waukesha played safe and held South Milwaukee well in check so that the final game ended in victory.

Considering all the handicaps of the team, and the unusually heavy and powerful teams it played, we can say "well done" to every player.



Campbell, Smith, Hannon, Disantis, Pronold, Evans, Owens, Walsh

Volleyball

Waukesha has had rather an unsuccessful athletic program this year from the standpoint of games won although there is promising material in all sports. The inexperienced players in basketball and football put up a good fight and those who followed our athletics will agree that Waukesha ought to come out on top next year.

Although Waukesha suffered repeated defeats the predominating spirit and fight was bound to give them a victory. This victory was won by the volleyball team which was coached by Roger Sohr. The players responsible for this victory were Jerome Schiffman, Harold Golemjeske, Bud Knight, Roger DeLong, Gil Evans, and Spencer Klatt.

The tournament in which seven suburban schools participated was held at Wauwatosa. In the first round South Milwaukee defeated West Milwaukee, Waukesha defeated Cudahy, and West Allis defeated Wauwatosa. In the second round Waukesha defeated South Milwaukee, Shorewood defeated West Allis and West Milwaukee defeated Cudahy. In the third round West Allis defeated Wauwatosa and South Milwaukee defeated West Milwaukee. In the semi-finals all but four schools had been eliminated. Waukesha defeated West Allis and Shorewood defeated South Milwaukee.

West Allis and South Milwaukee were eliminated in the semi-finals and so Waukesha and Shorewood played for the championship. Shorewood took the first game 13-15. Waukesha took the next two games 15-6 and 15-7, and with them the loop volleyball championship.

The coach and players deserve a great deal of credit for the work they did and we trust that this victory is a sample of our athletic program next year.

CHAMPION 1933 TEAM

Basketball

The 1932-33 basketball season for Waukesha High School proved to be very successful. Although the team did not succeed in winning the Suburban Conference Championship, it did succeed in finishing the season in second place. Shorewood, the title winner, was undefeated in the conference race, while Waukesha won all but two games, both of these being lost to Shorewood.

When the season opened, Coach Saubert was presented with the problem of building a team around three veterans, Captain Al Wenger, Gil Evans, and "Chuck" Robel. With a fair selection of material, the coach exercised his ability and developed a fine team which consisted of Captain Wenger at the center position: "Chuck" Robel, Harold Golemgeske, Roger DeLong, and Tom Price working alternately at forwards; and Gil Evans, Roger Lumb, Jerry Biwer, and Harvey Maas taking care of the guard positions.

After losing a non-conference game to Marquette High School and a conference battle to Shorewood, the team hit its stride and won all its following conference games until Shorewood was encountered for the second time. In this game, which was played on the Shorewood floor, Waukesha was out of form and took it on the chin by a 17 to 13 score. However, this defeat was overshadowed by a great victory over West Allis some weeks before. The game was played at West Allis and the home team was heavily favored to win. But a fighting Waukesha team took the floor and at the end of the game the score stood 35 to 23 in favor of Waukesha. This great game proved the fighting, determined spirit of the Waukesha aggregation.

At the beginning of the second semester the team was materially strengthened by the addition of two new men, Jerry Schiffman and Spencer Klatt. Schiffman, a center, proved his worth in his second game by scoring eleven points after he had been substituted for Wenger, who was injured. Klatt, when inserted into the lineup as a foreward, also proved to be a valuable player.

Track

The track season of 1932 was fairly successful, although most of the boys were having their first track experience during that season. Al Kranzush, Isadore Cohn, Larry Knoebel and Fred Neumann succeeded in earning letters.

Although Al Kranzush, one of the outstanding half milers in this state, has been graduated, there are still three letter-men remaining around whom this year's track team will be built. Some of the best prospects for this season are Spencer Klatt, Roger DeLong, and Angus MacDougall in the dashes, Bob Murray, Don Willison, and John Lewis in the hurdles, Dave Wolfe, Sherwin Mielke, and the Walker brothers in the distances, Jerry Schiffman in the high-jump, and Bill Smith in the shot-put. Although there seems to be little chance to capture the suburban title, the season has all indications of turning out very well considering the material.

The track schedule is as follows: April 22, Marquette; April 27, with the Alumni; May 6, with Wauwatosa and West Allis; May 13, with South Milwaukee and West Milwaukee; May 20, with Cudahy and Wauwatosa, and June 3, the Suburban meet.

Waukesha, for the first time in three years, defeated Marquette. It was an overwhelming defeat and thoroughly avenged the defeats of the preceeding years. Waukesha placed first in most of the events, besides gaining an overwhelming amount of seconds and thirds. The new material did much better under the stress of competition than was expected.

The alumni defeated the school team in the second meet, which was more of a practice meet since only the best of the alumni competed. The Year Book goes to press too soon to print the results of the other four contests, although we are all hoping for the best.

Most of the team this year consists of sophomores and juniors, who after their initial experience should show a great amount of improvement by next year. The weight events, namely shot put and discus, will be the only weak spots because most of the boys in these events are seniors, although some of the material may develop unexpected skill and brawn by the next season. This picture shows the start of the 110-yard high hurdle event.

Bob Murray, third from the left, gained an early lead and maintained it as the race progressed. Don Willison, second from the right, and John Lewis, on the extreme left, also did quite well.

First Row, left to right—Moneyelle, Miller, Adams, Meilke, Wolf, Walker. Second Row—Mr. Lomas, Martin, Raht, Kern, Stollberg, Price, Gillette, manager.

Cross Country 1932 Season

Cross-country is still considered a minor sport in most high schools, but due to the ever increasing popularity of the sport and the increasing enrollment, it may soon rise to as high a standard in America as it now is in Europe. Although it is rather strenuous, it is a very fine sport for developing the heart and lungs and getting the boys in good condition for spring track.

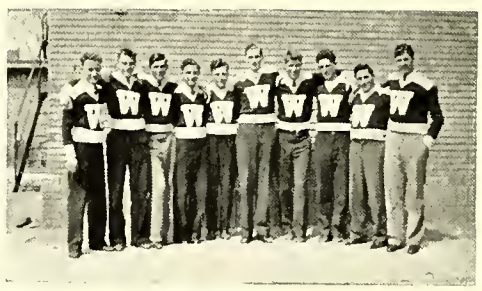
Although the cross-country team had only two letter men this season, it proved to be a strong contender for the suburban championship.

There were about thirty-five boys out for cross-country and of these Bob Adams, Randolph Kern, Earl Miller, Gerald Martin, Sherwin Mielke, Louis Moneyelle, Tom Price, John Raht, Bruce Stollberg, Dave Wolfe, and Paul Walker ran in the Suburban meet.

The first meet of the season was with Wauwatosa, whom we easily defeated. West Allis defeated us in our next dual meet and proved itself to be a strong contender for the suburban title. The suburban meet held in South Milwaukee on a two and one-half mile course composed mostly of hills, and incidently the most difficult course in this region. West Allis placed first and Shorewood barely defeated us for second place.

The team should be able to capture the suburban title in 1933 quite easily. Although five of the boys will have been graduated there is still a very fine squad left around which Mr. Lomas can build the next team.

A group of representative Waukesha athletes.



"W" GIRLS

First Row, left to right—Roberts, Graser, Michael, Mielke, Empey, Fischer, Larsen. Second Row—Smith, Butler, Assman, Kluessendorf, Hardtke, Baird, Rogers. Third Row—Winzenried, Schober, Price, Birch, Ivens, Fryar. Fourth Row—Tews, Fuchs, Emling, Zillmer.

Senior G. A. A.

This organization was begun to further athletics among Senior High School girls. It was founded on the principles of leadership, scholarship, service, and character. The motto of the activity is "A sport for every girl and every girl in a sport." In carrying out the motto no one is allowed to belong to the G. A. A. unless she comes out for at least one sport during the year and makes 100 points toward her "W".

A point system is used in which each girl gets points for the activities she carries on, which are of a health or character building nature. When a girl gets 1,000 points this way, she is presented with a "W" to wear on her sweater.

The sports during the school year include swimming, archery, tennis, volleyball, basketball, baseball, hockey, and skating.

SENIOR G. A. A. BOARD

First Row, left to right—Blott, Rutte, Thompson, Roberts, Christoph. Second Row—Inzeo, Burtch, Winzenried, Baird, Fryar. Third Row—Miss Dodge, Birch, Ivens, Miss Worthington.

The G. A. A. members are divided into teams numbering 16 and a leader is chosen for each one. These teams are divided into two leagues of 8 teams each. These eight teams play games among themselves and then the winning team of the first league plays the winning team of the second league. After the final games of each sport the girls have a party.

"L" GIRLS

First Row, left to right—Bostwick, Huppert, Hey, Teplinsky, Willison, Dunn, Amundson. Second Row—Lombardi, Callas, Highee, Thompson, Zeller, Chase. Third Row—F. Wright, Strass, Inzeo, Krueger, Schrumpf, Murray. Fourth Row—Glaser, D. Wright, Krusel, Ellenson, Schuett.

Junior G. A. A.

The Junior Girls' Athletic Association has had a very successful and active year. Over one hundred and fifty girls have participated in the various sports.

Much credit should be given to the G. A. A. Board, Carlyn Ivens, senior adviser; Betty Pope, president; Judy Sawyer, vice-president; Dorothy Boyd, secretary; Juanita Hey, treasurer. Representatives: 9A, Kathleen Claffey; 9B, Betty Schuett, 8A, Anne Pfeiler, 8B, Myra Dagget.

This year a different plan was used for carrying on the work of the association. Eight teams were organized, four major and four minor. The leaders, selected from the eighth and ninth grades, were: Harriet Willison, Hazel Bostwick, Betty Beck, Fae Wright, Virginia Hendricks, Thelma Lombardi (first semester), Betty Zeller (second semester), Jeanette Thompson and Edith Stross. Senior High School girls acted as coaches. The first part of the season was Bat Ball. The Soccer Tournament, because of rain and snow, could not be finished. Volley Ball seems to attract more interest than any other sport, although baseball and tennis are among the favorites.

Points are given for participation in these games, as well as for hiking, skating, horseback-riding, and coasting.

JUNIOR G. A. A. BOARD

First Row, left to right—Boyd, Dunn, Dagget, Schuett, Hey. Second Row—Miss Amundson, Davies, Ivens, Pope, Sawyer.

The Girl Reserves

"I wish to face life squarely, to find and give the best, and to serve others." This slogan is in the mind of every true Girl Reserve. Their symbol is the blue triangle, which represents the Body, Mind, and Spirit, placed within a circle, or the the world.

The Waukesha branch of the National Girl Reserves consists of six groups, one from each class in the Junior High School. Their names are chosen by the group members and are as follows: 7B, Busy Buzzing Bees; 7A, Willing Workers; 8B, Y's Yer's; 8A. Cheerio; 9B, Lincolnettes; 9A, Amelia Earhart.

Each club has its own adviser, who meets with them. The advisers are: Miss Isabel Meyer, Miss Marianna Dickie, Miss Doris Jensen, Mrs. Vernon Rossman, Miss Estella Wolf, and Miss Lucille Lickly.

The meetings are held once a week at the Y. W. C. A. rooms. At the regular meetings programs of some kind are always presented, including plays, parties, or talks on travel and etiquette. Handicraft has also been introduced into some of the clubs. At Christmas and at Thanksgiving time, baskets are sent to some needy families, each member of the club contributing her share. These baskets contain food, clothing, and toys. Once in a while teas are held for the mothers, when the mothers and daughters have a social hour together.

Lorraine Blott, class of January, 1934, Waukesha High's champion girl skater, and an active Laf-a-Lot.

Laf-a-Lots

The sophomore, junior, and senior Girl Reserves form a group called the Laf-a-Lots. This year, thinking that girls of the same type and interests would work together better than those of different types and interests, they were divided into four separate groups: Leon, S. O. S. (Seekers of Sunshine), Rollicking Reserves, and Girl Reserve Generals.

Each group has four officers—president, vice-president, secretary, and treasurer. In some groups the latter two offices are held by one person. In addition each group has an adviser.

The officers of each group, together with the group advisers, Mrs. Lomas, Miss Harnes, Miss Kunde, Miss Wiese, and Miss Lickly as general adviser, form the Laf-a-Lot Cabinet which works out problems of importance to all the groups such as the amount of dues, parties, etc.

This year the Laf-a-Lots have been doing more toward international friendship than ever before. They have also been helping the city with welfare work by doing Red Cross sewing, and sending out baskets to needy famlies.

All in all, the Laf-a-Lots do not only have good times for themselves but find much pleasure in helping others.

SENIOR B. A. A. BOARD

Senior Boys' Athletic Association

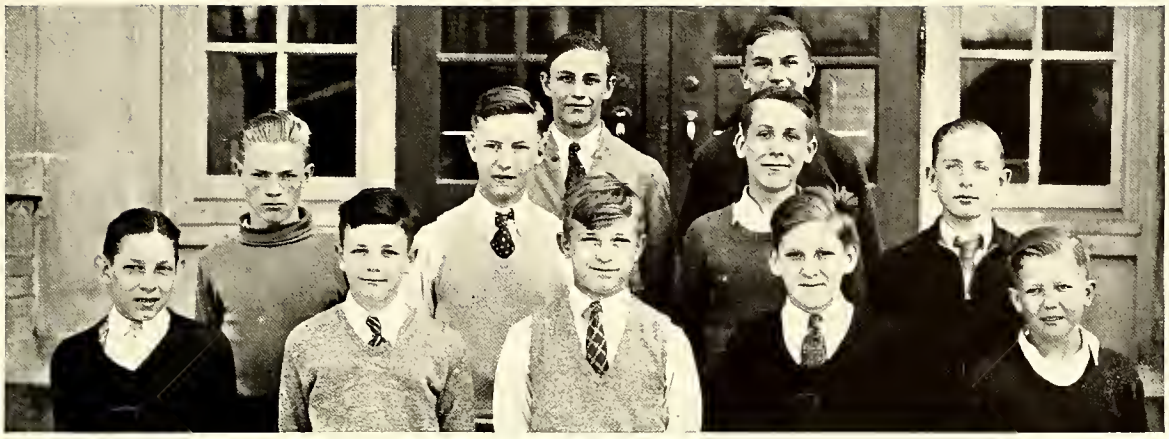
The Senior Boys' Athletic Association was organized this year. The purpose of this organization is to foster the formation and the strengthening of high ideals, habits, and attitudes, through the medium of a well-rounded intramural athletic program.

The Senior B. A. A. is governed by the executive board. This board consists of the officers of the association, and the class representatives. The board this year consisted of Lee Powell, president; Gil Evans, vice-president; Art Bugbee, secretary; Dick Hepp, treasurer, and the following class representatives: James Gadberry, Roger Lumb, John Murray, Oscar Perrin, Roland Nass, and Spencer Klatt.

The senior boys' athletic association took an active part in the all-school ice carnival which was held on January 14. There were 35 boys entered in the various events. The feature race of the day was won by the 11A team composed of Don Willison, Wally Ebbott, Larry Walsh, and Lester Golemgeske. The best skaters in this meet represented Waukesha in the suburban skating meet the following Saturday, in which they won second place.

The program for the remainder of the year included baseball, track, basketball, and tennis. In baseball an eight-team league was formed, the champions of which played the faculty. A track and field day was held. In tennis a double elmination tournament was staged.

Don Willison, champion skater, and Lyle Williamson, who placed in the city skating meet.



"L" BOYS

First Row, left to right—Rosenmerkel, Lansinger, Staffeldt, Frank, Holch. Second Row—Plotz, Waite, Mielke, Funk. Third Row—Assman, Fridie.

Junior Boy's Athletic Association

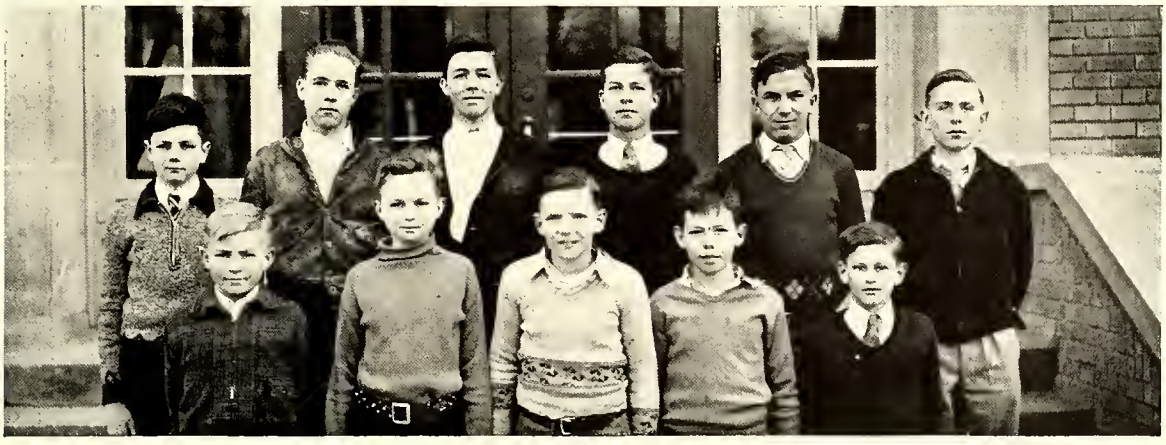
In its fifth year of activity the Lincoln Junior High B. A. A. reached new heights. During the year almost every boy in school enjoyed one or more of the activities sponsored by the association.

The success of this organization was due chiefly to the splendid cooperation and loyalty of the Athletic Board. Boys serving on this board were: Blaine Smith, president; Jack Fridie, vice-president; Roy Lansinger, secretary; Gilbert Meier, treasurer; Clarence Ross and Allen Jones, 7B representatives; Robert Rhine and Charles Willison, 7A representatives; Frank Roberts and Alfred Seeling, 8th grade representatives; Lyle Miller, Glenn Funk, and Robert Lockman, 9th grade representatives.

Mr. A. O. Rahn and Mr. George Olson worked hard to make the program a success.

JUNIOR B. A. A. BOARD

First Row, left to right—Seeling, Rhine, Jones, Roberts, Willison. Second Row—Lansinger, Smith, Meier, Miller, Fridie, Funk.



F. P. McAdams (Watertown), presenting certificates to Eagle Scouts Angus McDougall and Robert Adams.

Eagle Scout

The Eagle Scout is the highest rank in Scouting given in recognition of the successful passing of thirty-two merit badges, including cooking, camping, life saving, bird study, pioneering, and five other required tests.

Other Waukesha Eagle Scouts are John Young and Jacob Klein, both graduates of the high school.

Active participation in Scouting activities is another essential.

Waukesha Hi-Y Club

First Semester	Officers	Second Semester
Ray Trakel	President	Jack Blaisdell
Ronald McKellips	Vice-President	Willard Allen
Charles Robel	Secretary	Julian Carey
Fred Neuman	Treasurer	Donald Larson

Purpose: To create, maintain, and extend throughout the school and community high standards of Christian character.

Under the able leadership of Mr. Hanson, the Hi-Y Club meets every Wednesday night to transact business and to enjoy a short program which had previously been prepared. On Several memorable occasions noted speakers have been secured and the club derives much benefit from their talks.

Barry Gillet, class of 1934, won the flyweight title of Southern Wisconsin on February 17, 1933.

Mr. Carl Piepenburg is an instructor in the Commercial Department, and the faculty adviser of Student Banking. His home is in Fort Atkinson.

S. C. A. CASHIERS

First Row, left to right—Boteler, Jump, Olson, Lorraine; Davis, Van Brocklin, Sawyer, Judy; Eason, Neufer, Hahn, Cook, Alm. Second Row—Baird, Jessie Ann; Dresdow, Hughes, Schmidt, James; Zick, Smith, Price, Gwyneth; Cohan, Schultz, Badciong, Miss Gill. Third Row—Schriber, Schmoller, Miller, Hulbert, Brechlin, Biwer, Ray; Maragos. Fourth Row—Wilcox, Kuhn, Haynes, Clark, Vinger, Doughty, Owen, Hernandez.

Senior High Banking

"THRIFT—The wise management of money; of time; of all one's possessions; of life itself."

Every Tuesday is bank day. School banking is a student activity in which all students take an active part; such participation does not mean a saving of money only. Through personal budgeting, each student is encouraged to bank a part of earnings or allowances for future needs; to make the most of school time and opportunities.

BANK CASHIERS

First Row, left to right—Horn, Jolly, Torhorst, Stanfied, Hey, Beck, Zeirface, Martner, Hunter, Thompson. Second Row—Anderson, Goebel, Schroeder, Pugh, Renna, Mielke, Wilson, Merten, Cleland, Schmuki. Third Row—Italiano, Wolfe, Fischer, Klatt, B. Bugbee, Bruce, Hardtke, Klein, Miller. Fourth Row—Piepenburg, Adviser; Walthan, Strand, Mackey, King, A. Bugbee, Raht, Stollberg, Murray.

Special Capacities of the American Indian

HUGH HULBERT

All races seem to have distinguishing features aside from speech or color. Just as there is a difference between German music and French music, so there is a difference between the white race and the red race. We do not find this distinction in the mental capacity of the two. The Indians of America have, on the average, the same degree of intelligence, the same I. Q., as the average white person in America. Racial distinctions are no longer drawn on mental capacity, for the consensus of scientific opinion falls on the side of equality in race intelligence. If we were to distinguish between the Indian and the white man, we could not do it here.

Yet, the Indian has certain capacities and abilities which the white man does not possess, and it cannot be doubted that certain abilities well-developed in the white man are only primitively present in the Indian. The Indian's chief contribution to civilization must be along the line of his special abilities. If the Indian has made a lasting imprint of the culture of this world, if he is to make any worthwhile contribution to the great mass of civilization, such a contribution must lie along the line of his special abilities.

The Indian is an artist by nature. He is born with a capacity for discipline and careful work, and a fine sense of line and rhythm. His artistic development, his forms and ideas, are peculiarly his own, evolved through many thousands of years of struggles and progress. His modes of expression are different from any other nation. His pictures have often become conventionalized and symbolic, but their meaning is by no means lessened to him, or their artistic values lost to the outside world.

Modern Indians, notably the Kiowas and Pueblos, have taken these old symbols and forms and rejuvenated them. They have put them together in a union of material and technique both symbolic and intelligible. John Sloan and Oliver La Farge in their "Introduction to American Indian's Hut" say: "Wise young Indians have applied to the painting of their pictures the discipline of line and color developed through many centuries of decorating every imaginable object of daily or sacred use with designs innately suited to the objects decorated and charged with traditional cultural concepts."

This is another view of the Equestrian Statue, which is shown in the large picture on Page 50.

The Indian was not accustomed to paint his picture on a canvas and hang it on the wall to grow dim with dust and neglect. He put his art where he could see and use it. He painted on his water jars and clay dishes. His pottery has long been noted for its artistic as well as

THE MOQUI PRAYER FOR RAIN

The Returning of the Snakes, a bronze statuette done by Hermon A. MacNeil, a contemporary American sculptor born in 1866.

material values. He wove his Gods into his mats and blankets. His legends he put into his basketry and bead work, there to become a part of his daily life and, at last, a part of him and his heritage.

It was thus that the Indian became innately an artist. His paintings, his designs, his songs, were all a part of his life, and it was as unnatural to use an undecorated piece of pottery as to use none at all. He sang at work. He had a song for corn planting, and a song to bring the deer down from the moutain. His houses were dedicated in song, and his own soul departed in the midst of it.

That the white man was able to plant corn, and not sing, that the white man could enjoy his songs and still not share their meaning was a disconcerting discovery by the Indian. In his songs and stories, his basketry and blankets, his pottery and his water-colors later, lie the greatest and most lasting of Indian contributions to our civilization.

Still, in these periods of speculation and doubt as to the stability and wisdom of our economic structure, perhaps the Indian can afford us a great contribution in the form of his social organization of the small community. Of more than historical interest is this organization, for in the survivals of community, arts, village industry, and wholesome rural life, we may find the saving force for the mass living of our American industrialism. Perhaps here, in this long successful experiment of community living, we can find that something is needed in our civilization.

Our task is to develop this talent, to discover and draw out the best from the Indian. More widespread education is the best means of doing this. The Indian is capable of this education; it should be afforded him. When this is done, he will fill a larger and better place in our civilization than he now can possibly occupy.

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TREES IN THE RAIN

Trees in the rain
Are like broken-hearted children crying
Sobbing in the wind
With dripping leaves.

They stand with drooping heads
As if grieving for a long-lost friend.
Lonely, disconsolate,
Giving way to pent-up grief.

Agnes Gerard.

Sports of the Indian Boys

BARBARA GREGORY

The Indian believes that the Almighty gave each one of His Creations some particular grace and power, and these favors may be obtained from Him for each one, if he is studious in following his professor's habits. In learning the skills of his tribe the boys earnestly follow this belief.

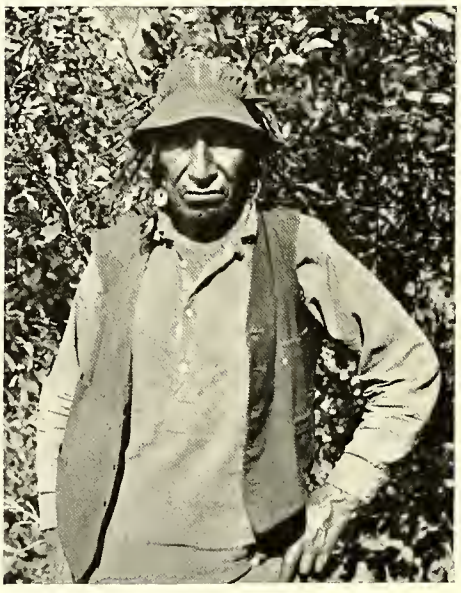
The first task of the Indian boy is that of learning to run. When only five years old they are taught by the older men of the tribe to follow the butterflies. On catching one they followed a quaint custom of the Indians by rubbing the wings over their hearts and asking them to lend them their swiftness. As swiftness is a necessity in war and hunting this skill was given first place in importance and much time was spent in its improvement.

Although the boys enjoyed running, they thought swimming was more fun. In all seasons of the year the men were in the rivers or lakes before sunrise and would send the boys in to swim among the floating cakes of ice. They learned to dive in various ways and if they failed to follow instructions exactly, they were severely reprimanded and ducked several times as a punishment.

Each boy was given a bow and arrow as soon as he was able to run about. To practice accuracy, a game was played with a buffalo chip as a target. Three out of five shots was the minimum and every boy marked his arrows so he could keep count of his score. The boys spent many hours during the day in playing this while the older men of the tribe stood around and eagerly watched for their own children to show the greatest skill.

CROW INDIAN

Although dressed in white man's clothes he still has about him that air of disdain and inscrutable calmness which we always associate with the American Indian.



In all pursuits of this kind, the boys worked very hard. They were usually called the "Magpies" which meant, "The mischievous ones." They never knew when they might be called by their teachers and whenever called, they must follow wherever he led. Sometimes he tossed a handful of sticks into the water thickly floating with ice cakes, to be brought back with an honor given to the one who had the most. There was never any shirking or waiting—the more difficulties to be faced, the more the boys liked it because they were forced to use their heads as well as their muscles.

Sometimes the boys were taken along on buffalo hunts to test their courage in the face of danger. As reward for extreme bravery the

boys were given an opportunity to "Count Coup." Symbols represented each time this was done; sometimes they were sticks or feathers. Among the older members of the tribe this custom was very sacred and requirements were much harder.

Mimic battles were fought with snowballs in the winter and mud in the summer. These sham battles usually followed the departure of a war party and were fought between two parties of boys with chosen leaders. The leaders of these parties usually became chiefs in a later day.

In all these sports in which they engaged one may clearly see predominating them all a great fore-thought. Every sport was a training for the future in both a mental and a physical way—unlike most of our modern sports, the Indians played in practical ways and took a great pride in excelling in them. There was a seriousness in each boy's mind as he followed his instructors. The keynote of their sportsmanship code was merely that "Nothing in sports was overlooked that might lead them to courage and self-reliance in the face of sudden danger." We twentieth century Americans with our boastful athletic record might well notice these Indians of the rugged past.

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The Virtues of the Indians

OLIVE MCGEEN

An Indian woman had been gathering corn one autumn day, and as she made ready to start for home she heard a wee voice call, "Don't leave me! Oh! Don't leave me!" Startled she went back, but she could see no one. Once more she made ready to leave and the voice again called her back. This time she looked under all the corn stalks and leaves and found one little ear of corn that had been crying, fearing to be left alone to die. So the woman took it home with the rest of the corn, for it would be a sacrilege to waste or treat lightly any of the gifts of the Great Spirit. This little legend shows something of the Indians' regard for nature and their reverence. They attribute human qualities to all nature, and they love and reverence it. They do not feel that they own their homeland and country. Quite the contrary—they feel themselves to be possessed by it, and that it is their duty to honor, reverence, and serve it.

The Indians were not the treacherous beings we are often led to believe them. *The History of William Penn and his Followers* and of the *Hudson Bay Company,* which traded all over Canada for more than a century, shows they had never a serious break with any tribe, which proves the Indians were not treacherous when treated fairly. Among themselves the Indians had no rules for punishment of theft because it was so infrequent. An Indian always kept his promise, too, no matter what the consequences to himself. You can easily see why white men usually inspired distrust in the Indian.

Generosity was a much esteemed virtue. There is a legend to illustrate this. In the Omaha tribe the highest military honor was awarded for getting near enough to the enemy to touch an enemy body with any object in hand. At this time the Omahas were at war with another tribe, and two valorous young men were about to obtain their honors by striking the body of a slain enemy with their lances, when one beheld a feeble old warrior of their tribe who had won many honors in his time, but was now too feeble to fight. The young man who saw the old warrior, Yellow-wood Bow, held back and said to his comrade, "Hold! Yellow-wood Bow is coming!" So the young men gave their opportunity of winning honors to this old man, that he might have one more chance to gain an honor. The generosity of these two young men is praised in the song, "Hold! Yellow-wood Bow is Coming!"

To conceal his emotions, endure torture unflinchingly, and hold himself bravely upon all occasions were virtues the Indian was taught from childhood. Gambling was considered an excellent pastime because it gave him an opportunity to display his fortitude, especially if he lost everything he possessed.

In all, the Indian was a strong person, in body and in character, for he kept close to nature, and was naturally influenced by her wholesome, unspoiled charm and beauty. The basis of his virtue seemed to be his reverence and regard for nature. This Winnebago saying seems to sum it up very well: "Reverence the Unseen Forces that are always near you and always trying to lead you right."

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Indian Religion

CLARENCE MOYLAN

Only as much as a race has need for the consolation of hope, because of adverse circumstances, will it burden itself with an elaborate system of worship. For when the meek do not inherit the earth they can easily find comfort in the soothing illusion of poetry or the sustaining faith of religion. Typical examples of this are the imaginative Celts and poetic Jews.

The American Indian, who was practical enough and sufficiently independent to be moderately successful and comfortable as a race had no great need for religion. His religion therefore was simple and not very strict. Unlike the Christians, he had no conception of an omnipresent, omniscient and omnipotent God, Creator of all things. In other words, the Great Spirit of the Indian, which has become familiar to all of us, is nothing but a false creation of some white man. The Indian never thought of a Great Spirit until the white man gave him one; instead he believed that everything in the world from the fish in the stream to the tree on the mountainside has an invisible spirit of its own. To quote the words of one writer, "The skies were filled with the dieties they worshipped and the whole forest awakened with their whispers. The lakes and streams were

the places of their resort and the mountains and valleys alike their abode." To them the wind was the breath of some great person and the lightning the winking of his eye. There is an amusing story told concerning this belief in the invisible spirits. "In California a trader sent an Indian with four loaves of bread and a note to a nearby white man. On the way the Indian ate two loaves of the bread. He was promptly whipped by the white man when he only received two loaves of bread. Later this same Indian was again sent on the same errand with four loaves of bread and a note. But this time the Indian was wise. Before he ate the bread he hid the note behind a rock where the tattling spirit of the note couldn't watch him eat the bread."

Theologians have a name for that type of religion which gives every object an individual spirit. They call it animism. To the American Indian religion was neither sublime nor exalted. It was rather a pragmatic arrangement by means of which he could, if he used the proper methods, obtain success and long life for himself. One method of insuring spiritual aid was to find and adopt a personal supernatural helper. At the age of adolescence each youth had to seek his individual spirit. Before going into communion with all the spirits he purged his body of all uncleanliness by means of the vapor-bath (called eneepee and cathartics). Then stripped to a beech-clout he went to some secluded spot in the wilderness. Here he fasted and prayed about three days until weakened by hunger and exposure he was in a fit condition to receive those hallucinations which he considered the real and visible appearance of his guardian spirit. If he dreamed of a turtle then he believed the spirit of the turtle was his divine protector and, because as he reasoned, like affects like, this spirit would also aid and favor him. Usually the youth was given certain privileges and obligations. The favorite privilege was immunity from the arrows of the enemy in war. The obligations varied from such simple tasks as repeating certain orisons at each meal to the severe impost of completely abstaining from the flesh of some important food an-

Chief Goes-Ahead and his squaw sitting in their tepee home. Hanging above his head are his medicine-bag and war bonnet. Chief Goes-Ahead refused to let anyone examine such a personal thing as his medicine-bag, but it probably contains bits of hair and bone symbolizing his guardian spirit.

Mrs. Grove Harkness and her friend Dr. Wm. A. Petzoldt, Baptist Missionary, on the Crow Indian Reservation going up the Big Horn Mountains on Mrs. Harkness's honeymoon, in 1916. Dr. Harkness is out of the picture because he holds the camera. Mrs. Harkness is chairman of the English Department, and well-known in Southern Wisconsin for her work in English.

imal, such as the deer or buffalo. It wasn't enough though that an Indian would come back from his ordeal and say that he had found a divine spirit who had granted him success. He had to establish the potency of his vision by successfully engaging in some dangerous enterprise such as stealing the horses of a neighboring tribe or administering the coup-de-grace to an enemy in battle.

Several Indian religious practices suggest Christian practices. Whenever Christians want something very much, they appeal for aid by means of offertories and vows. These vows usually involve fasting, abstention from pleasure, and other forms of self-denial.

In a similar manner, the Indian makes a vow only when in danger of death. Then he promises the Sun God to do the Sun Dance if the Sun God will avert destruction. If the Indian escapes he fulfills his vow by doing the Sun Dance the next summer. To show that he personally did not fear death but only asked for life for the sake of his loved one, he inflicts severe torture upon his body. He does this by passing tongs, hanging from a high pole, through slits cut in his chest and back and tying these in such a manner that he can get loose only by breaking the flesh. Then he dances around the pole for a day or two until he faints from exhaustion or manages to tear himself free from the tongs. The Indian forgets to consider it as a dance of thanksgiving and uses it more as an opportunity to display his fortitude before the assembled tribesmen.

CHAPTER FIVE

FACULTY

CHIEF BLACK HAWK

High on the bluffs overlooking the Rock River near Oregon, Illinois, is the colossal statue of Black Hawk. The sculptor is Lorado Taft of Chicago, whose "March of Time" in Jackson Park, Chicago, is world famous.

OME of the best minds of Europe and America, disturbed by the present disorganized and undetermined aspect of our economic chaos, are striving for a new society based upon a new philosophy of education. The opinions of Everett Dean Martin and James Truslow Adams, American critics, were printed in the 1932 Year Book. With the same purpose of facing the problem confronting our civilization and our school, we are printing a selection from an English critic as an introduction to the concluding chapter of this book.

"So much for education as it is now and as it is likely to become in the immediate future—for its defects are so manifest that it will almost certainly not be allowed to persist in its present form for many years more. In the light of what is, we may imagine what ought to be. In a world like ours—and one must assume that the psychological facts will remain what they are and have been for the last few thousands years—the ideal educational system is one which accurately measures the capacities of each individual and fits him, by means of specially adapted training, to perform those functions which he is naturally adapted to perform. A perfect education is one which trains up every human being to fit into the place he or she is to occupy in the social hierarchy, but without, in the process, destroying his or her individuality. How far it is possible for any one in a modern, highly organized society of specialists to be, in Rousseau's phrase, both a man and a citizen is doubtful. Present-day education and present-day social arrangements put a premium on the citizen and immolate the man. In modern conditions human beings come to be identified with their socially valuable abilities. The existence of the rest of the personality is either ignored or, if admitted, admitted only to be deplored, repressed, or, if repression fails, surreptitiously pandered to. On all those human tendencies which do not make for good citizenship, morality and social tradition pronounce a sentence of banishment. Three-quarters of the man is outlawed. The outlaw lives rebelliously and takes strange revenges. When men are brought up to be citizens and nothing else, they become, first imperfect men and then unsatisfactory citizens. The insistence on the socially valuable qualities of the personality, to the exclusion of all the others, finally defeats its own ends. The contemporary restlessness, dissatisfaction, and uncertainty of purpose bear witness to the truth of this. We have tried to make men good citizens of highly organized industrial states: we have only succeeded in producing a crop of specialists, whose dissatisfaction at not being allowed to be complete men makes them extremely bad citizens. There is every reason to suppose that the world will become even more completely technicized even more elaborately regimented than it is at present; that even higher and higher degrees of specialization will be required from individual men and women. The problem of rec-

onciling the claims of the man and the citizen will become increasingly acute. The solution of that problem will be one of the principal tasks of future education. Whether it will succeed, whether success is even possible, only the event can decide."

From essay on Education in the book, Proper Studies, by Aldous Huxley, English Critic.

"It is a very great pleasure for me to greet the 1933 Megaphone and to express my appreciation of the efforts of all who have had any part in its making. It is especially pleasing to note the continued endeavor from year to year to make our High School Annual distinctive in form and content by the introduction of a central and unifying theme, worthy of study and development.

"No one connected with the Waukesha High School can have failed to note, during the past year, the time and effort expended by the managers and editors to make the current number a unique and outstanding contribution. The work upon it was not, as is the custom so frequently in undertakings of this kind, behind closed doors but was made the center of a year-long activity in which a great number of students took part and in which there was awakened a real interest in Indian life and tradition.

Dr. G. O. Banting, Superintendent of Waukesha Schools.

"The Megaphone of 1933 is then valuable not only for itself as the product of earnest study, originality of thought, and careful planning but because it is the symbol of an enterprise that contributed so much that gave color, vigor, and direction to the work of the year. I very sincerely and earnestly congratulate the Megaphone staff on their initiative to inaugurate and their zeal and determination to complete such a big, fine piece of work."

G. O. BANTING.

"The year is at an end. Each and all of us view it with a mixture of emotions. There is the feeling of joy and satisfaction that another milestone has been reached. There is a feeling of regret because of the severing of associations. And there is the feeling of doubt, perhaps of fear, at leaving the known and plunging into the unknown of tomorrow.

First of all, this is a time of reflection. Has the year just closing counted? Has it been a loss? Did we live this year or did we merely exist, putting off living until a more convenient season? For the school as a whole, the year has been normally good. Taking into consideration the critical times, I believe the school has functioned in a big way. Although athletic championships have been confined to the minor sports, yet our athletes have had more than average success in basketball and track, and the intramural program for all has had its best year. In music we have had the best balanced program that the school has ever had. A first Class "A" Girls' Glee Club and a first Class "B" Orchestra received highest honors, but, in my opinion, the Band and Boys' Glee Club work for the year were equally successful.

Principal J. E. Worthington, at his home on Wisconsin Avenue.

The State Psychological Tests given to the Seniors and Sophomores reveal that our student body is well above the average in learning ability. The quality of class work has been, at least, up to standard, with not many failures, especially in the Senior High School. Yes, I think the school has done well. How about you as an individual? Can you point to your record and feel that it has been good?

Then, this is a time for rejoicing for most of the Waukesha High School students. One hundred and eighty are graduating and the joys of commencement are theirs. Four more credits have been earned, another grade is passed for most of the seventeen hundred. Many new friends have been added to life's permanent possessions. Summer and summer activities are ahead. Why be sad?

And, finally, it is a time for looking ahead, for vision. Now, what am I going to do? is a question the Senior faces, and, perhaps in a slightly less degree, all are concerned with this same query. Today we do not know for what plane of living society is headed. Is it to be the simple life of the '90's or of the '80's, or is society to move ahead so that life of the 1920's will appear as primitive as the horse and buggy days of our grandparents? This and other uncertainties of

today make mapping a program for the future a difficult one. Yet it must be done. The theme of "The Mohawk" is Indian life and character. From the Indian, I think, people of today may get some suggestions that will aid them in looking toward the future. In the face of danger, the Indian maintained his calm, his courage, and his confidence. It is with these qualities that our graduates and all our students should paint the visions of their tomorrows.

A good year has ended and we are glad for it. We hope many good years are ahead and I know the Waukesha High School student accepts the challenge, unafraid, to assist in building a more stable and a better social order."

J. E. WORTHINGTON

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Grey Earth

(This speech was delivered in Waukesha High School by Grey Earth, Indian Y. M. C. A. worker. The reader who has heard Mr. Grey Earth talk will have no trouble in catching the tone of his speech—the very words seem to recall the speaker. Loraine Schober, Marian Geller, and Catherine Sobrofski were the student reporters at the assembly.)

Ladies and Gentlemen:

I am very glad that I have this chance to be with you. I have been going around from place to place for the last two years. I have been in the New England states for a month talking to the boys and girls. I get a kick out of speaking to boys and girls. One person asked me how I could stand giving seven and eight talks a day. That's easy. I can tell them anything and they will believe it. I can tell them Indian stories, and they will listen for days with enthusiasm.

A year or so ago I was with some boys in the Y. M. C. A. camps. They wanted me to tell them some Indian stories—thrilling, interesting—scalping stories. I didn't want to. "Aw, come on," they said. I told them a story, and the next morning the leader

Mr. John F. Jones at Devils Lake, Wisconsin, on a four-days camping trip wth twelve senior agriculture students. Devils Lake is so named because of the old Indian legend in which a beautiful Indian maiden, heart-broken at the death of her Indian brave, plunged to her death from the very rock upon whch Mr. Jones is standing.

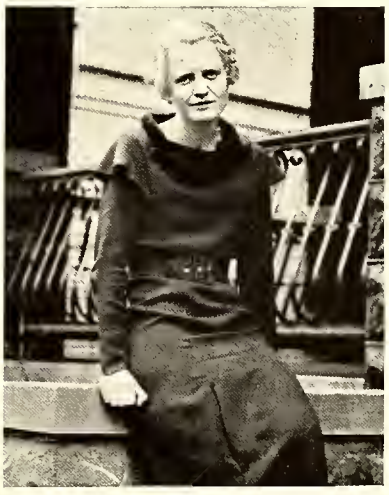
Mr. O. B. Lindholm, Director of the Vocational School, and his son, James, a Senior in the High School. Mr. Lindholm has been with the Waukesha schools since 1916, and has a host of friends among the people of Waukesha.

told me that I had better not tell any more stories. "Why not?" I asked. "Too many bad dreams," he answered.

I want to tell you about the early training of the Indian children. We want you to know the Indians of today. We want you to see the good side of the Indian. We do have some wonderful teachings in Indian life that never were brought out in books. I want to show you how the Indian is today. I spent ten years of my life in a wigwam. For forty years I have been an Indian.

The Indian is a very sensitive person, also very resentful. I want to tell you a story to show you how very sensitive the Indian is. The Black Hills used to be owned by the Sioux Indians who are found mostly in South Dakota. There are twenty-five thousand in South Dakota alone, and some in Montana, Nebraska and Minnesota. They owned all of Iowa once upon a time. They sold it to the government at five cents an acre. Then they had South Dakota left. The Indian can't understand how the white man can see where there is money. The white man said there was gold in the Black Hills. The government wanted to buy the Black Hills. The Indians didn't want to sell. They wanted a high price. They sent delegation after delegation from Washington, D. C., to deal with the Indians, but they would not sell. Then one fellow said, "I know how to deal with the Indians. You must make friends with the Indians. You must give them lots of soup and beef. They like that. Some of them you can coax along with a bottle of home-brew or moonshine. But don't stay with them too long after you load them up." So they sent the man down there. The Indians call the inspectors "big cats" because Indian policemen going out to arrest an Indian grab him just like a cat grabs a mouse. They call the policemen "little cats" and the government inspectors "big cats." The Indians made a big council. They always make a council

Miss Dorothy Kunde, instructor of Spanish and Algebra, is a graduate of the University of Wisconsin. The picture is taken at her home in Milwaukee. She is the youngest member of the faculty.



when they are facing an important problem. The man from Washington came and sat with the chiefs. It is the custom at a council to pass the peace pipe around. Well, they passed it around and each of the Indians took a few puffs. The white man was between two Indian chiefs. The one on his right took a few puffs and passed it on to him. The white man was going to put the stem in his mouth, but he looked at the Indian at his side. He was wrinkled and old and anything but a good-looking man. The white man thought as he looked at all the other Indians that they had all had the stem in their mouths. So he finally took out his handkerchief and wiped off the stem. Then he smoked it a little and passed it on to the next Indian. He looked at the stem and at the white man. Then he took out his butcher knife and cut the stem off.

The Indian boy has three teachers. His first teacher is his grandfather, the second is his father, and the third is the uncle if there is one. The grandmother and the mother are of course the girls' teachers. Grandfather's first teaching is:

Learn how to be brave.
Learn how to control yourself.
Learn how to control your temper.
Learn how to be patient.

Those are the first four things we had to learn. Learning to be patient came in handy after I got married. We were taught to be brave because we had to come in contact with other Indians and had to be able to hold our temper and come to peaceful terms. We could not "fly off the handle" as you say.

As Columbine, Miss Laura Wright, Director of Dramatics and Instructor of Speech. Miss Wright is a graduate of the College of St. Theresa, and a graduate of the National School of Elocution, Philadelphia. She is director of the Waukesha Little Theater.

Miss Marion Tolles, taken under the lilacs at her home in Beloit. She is an instructor in the Commercial Department.

The grandfather tells many stories, and the boys listen eagerly. The stories are something like this: "An Indian was going hunting. All at once he saw a great big bear. The Indian did not run away. The bear was ready to fight. The Indian threw his blanket on and with his knife in his hand dived into the bear. The bear had his mouth wide open so the Indian grabbed the bear's tongue and pulled it out." Then we boys think when we grow up we will tackle a bear no matter how big he is.

Grandfather would tell us the names of the trees and birds and the characteristics of the different animals. He would teach us how to make bows and arrows. The Indian

is a very poor marksman so the grandfather would say, "See how close you can come to the rabbit or chipmunk." We would creep up without a sound. If the rabbit would raise his ears, which meant he would turn around, we would squat down. When we got right on top of the rabbit, we would shoot him. The Indian does not practice. The white people have rules to follow when shooting, but the Indian does not have time to learn rules. He must hurry to get his food and clothing. When he sees a deer, he cannot stop to think of rules. The deer is not going to stand and say, "Well, hurry up, Indian, this is your last chance." He'll run over the hill.

Even in our boyhood days we call animals to us. The mating time of all animals is the same. If you know how to imitate the call of an animal, they will come to you. When you get a lot of them together then shoot them one after the other.

I'd like to tell you something about our etiquette. I was taught never to turn to the right when going into the wigwam. You must respect your father and mother. Never run in front of them. The papooses belong opposite the door. When visitors come, we can listen, but we are to be seen and not heard. We must have respect for the speaker. As I go from place to place, little white boys and girls pinch each other, and whisper and play around when I speak. But the savage way is that you must listen. If there is something funny, laugh. The Indian thinks it is good for you to laugh, especially if you are fat because you shake up and down. We believe in being happy while you live. When you die, you are going to be dead a long time. Why not enjoy yourself while you are on earth? The trees will soon throw off their leaves, and the snow will be gone, and the birds will come back. We believe that the Great Spirit sends the Spring to make us happy.

Don't worry because your face will wrinkle and your hair will turn gray. Always enjoy life. White people worry too much. The Great Spirit cares for

Miss Edna Haentzschel, of Madison, is instructor of music in the Junior and in the Senior High School, and organist of the Calvary Lutheran University Church at Madison. Her father is the pastor of the Calvary Church.

Mr. Ray Rupple and his two sons. Big Brother Brenton seems skeptical, but there's no question how Mr. Rupple feels about young Kieth. Besides being chairman of the Commercial Department, Mr. Rupple is very active in Community affairs. He is best known as the President of the Welfare Association. In his leisure time he enjoys volleyball, and is a member of the state champion Y. M. C. A. team.

you on this earth. Today it is gloomy and cloudy, but tomorrow will be bright. This is the Indian philosophy.

At Canton, South Dakota is the only Indian insane asylum in the United States. There are only fifty-seven Indians there. Not far away there is a hospital with 3,000 white people in it. It's foolish!

Once at sundown an old Indian came to our place. As he came along he saw a hole with some skunks in it. He sat beside the hole and tapped on the ground. The dead leaves began to push out of the hole. When the skunk came out he hit him over the head. If you ever corner a skunk, or rather, if he corners you, you will see that he taps the ground with his hind foot. The old Indian imitated this tapping and so called the skunks who thought, "Well, what's that knock at my door?"

The grandmother teaches her granddaughter the few things she must know. White girls must learn many cooking rules. They put a spoonful of this and that and a cupful of something else together, put it in the oven, and they have food for the devil—devilsfood cake. They mix some other things together and bake them, and they have food for the angel—angelfood cake. Indian girls don't have to know those things. They don't have to study home economics or even scrub. They don't have to sweep the floor either. When the floor in the wigwam gets dirty, they move the wigwam to a nice clean spot. They hang their blankets out and let nature clean them.

At her home on Grand Avenue, Mrs. Betts is enjoying her summer holiday. The name, Mrs. Agnes Betts, has long been associated with P. T. A. work, for Mrs. Betts is the founder of the state P. T. A.; she was the second state president, besides holding numerous other state offices, and she is now faculty adviser for the Junior High P. T. A. During the school term, she teaches history and civics.

Mr. Todd Humbert, head of the Science Department, is a teacher every Junior looks forward to having when he is a Senior. Mr. Humbert is famous for his use of quotations from Shakespeare, the Bible, and the Victorian poets to illustrate his lectures on Physics. He is a true gentleman and a scholar.

The white man conquered the Indian and put him on a reservation in an unsanitary log cabin. Then he began to die away. The full-blooded Indian children are more susceptible to sickness than those with mixed blood. When the Indian came into contact with the white man, he could not stand the common white diseases. Consump-

tion used to be terrible among the Indians, but now the government is controlling that.

The grandmother must chaperon her granddaughter wherever she goes until she is married. They don't do that much now, though, because grandmother would have a pretty hard job.

The father teaches religious life to the boy. How many of your "dads" ever have a real heart-to-heart talk with you? The father says, "Don't abuse your body. Don't violate the laws of nature. Keep yourself clean and pure. Have faith that there is a Great Spirit who expects this of you."

The Indian brings home a rock and puts it down in his wigwam. Then he repeats a prayer that grandfather should help him to live a long life. That is the one great desire of the Indian.

We Indians are proud of our race. We like to be told we are 100 per cent Americans. Two months ago some of our Indian boys had a Hi-Y club meeting. I like the Hi-Y because everything about it, it's sports and activities, is so clean. They studied the white man, the Chinaman, the negro, and all of the nationalities at that one meeting. One boy asked me, "Why, when we play basketball or football or any other game with white boys, when the game is over, do they huddle together and yell, 'Rah, rah, rah! Indian, Indian, Indian!' When they play with Negroes they don't say,' Rah, rah, rah! Negro, Negro, Negro!' "Well," I said, "I guess they just like the word." That was all I could tell him. We are proud that we are Indians.

Miss Mabel Hansen, adviser of the Junior Student Council and adviser of the Junior High School Honor Society. She is an instructor of History in the Junior High School.

We don't have any swear words in our language. A white man goes to church on Sunday morning, and when he comes home, he goes out to nail something and hits the wrong nail, and he starts quoting Bible verses. The Indian doesn't do that. If you try to start a fight with an Indian, he'll just fold his arms and say, "Hhm." Of course, if he can talk English, he'll say more. We say, if you have a blowout way out in the country when it's thirty below zero, it doesn't do any good to stand and cuss. The thing to do is fix the blowout.

We have a great respect for the Great Spirit. Grandfather

Miss Juanita Worthington, instructor of Science, spent a holiday in the Rockies. She generously lent the Indian pottery which she collected in Taos to the Megaphone Indian Exhibit.

Mr. Harold Corrigan of Milwaukee is coach of Junior High School Intermurals and instructor of Physical and Health Education. His chief delights, so he says, are golf, tennis and swimming.

tells a story like this: "Grandson, we have forty commandments. Never take things that do not belong to you. Always, hands off! If anything tempts you, fight it from the start." The natural characteristic of the Indian is honesty.

One white man said, "You say Indians are honest. We went out through South Dakota through your reservation and stopped one hour for dinner. I forgot to lock my car door, and when we came back, our blankets and baggage were gone, and even our spare tire was missing." I said, "Well, we modern Indians are civilized. That's why we do that."

The second commandment is this. Always respect your father and mother and all old people. Whatever the old people tell you, listen to them. They have been in the world longer than you have. An Indian girl who had gone to a higher school came back to the reservation. At Christmas time she dramatized the birth of Christ. I took part in it, and we practiced for two months. When the time came to give it, they were going to put the show into the church. The Indians think a show is something bad. They moved the pulpit in the church, and an old Indian came up to the girl and said, "You Indian boys and girls are trying to be a white man too fast. We were running these things before you, and we still are. You move that pulpit back. This is God's house, no showhouse. If you don't move that back, you can't give your show." No matter how bad the girl felt, she had the respect to move the pulpit back, ruining her stage. I told her that this time we would give the show anyway, and the Indians liked it. They even wanted us to give another one.

We follow the white man and his ways of doing things. We look up to the Caucasian race. Whatever you do, the Indian will do the same thing. What have you in your life that you can contribute to the Indian and say, "Here is something that is the real true-blooded life of the white man?" We think that your highways of life are pretty fast with some of your high-powered cars going nearly 100 miles an hour. But, if the Indian has a chance to make his Model T Ford hit up to 125, he'll be right behind you. You are the leader, and the Indians will follow you.

Thank you.

Miss Marie Knipfel and Belle, her Irish Setter, at her home on Charles Street. Miss Knipfel, a graduate of Carroll, is instructor of Civics and Occupations in the Junior High School.

Educated Spectators

(An oration delivered by Donald Willison, representing Waukesha in the Suburban League Forensic Contest.)

Two historic figures of Rome interest every traveler—the ruins of the Forum and the ruins of the Coliseum. If you were to stand by the Forum today and listen intently, you would hear voices out of the past, voices of the great leaders of that city as they took an active part in the affairs of state. If you were to stand by the Coliseum, you would hear the mad shoutings of one hundred thousand spectators at a contest of gladiators. These shoutings are of a later time when men had deserted the Forum, leaving it silent and empty.

Miss Eleanor Wiese, of Madison, instructor of German, and assistant dramatics coach. In the background are the gardens of the state capitol.

Today I call your attention to a similar situation in America. Here is a great nation harassed by many problems. It is obvious to everyone that America is in the grip of business depression, political uncertainty, and social inequality. The seriousness of the situation is alarming. But like the people of ancient Rome, the educated men and women of America sit idly on the sidelines and speculate on the outcome. It is concerning this sideline citizenship of educated people that I wish to speak tonight.

A professor of political science at Yale University recently asked the members of a class what their professions were to be. When he suggested law, a large percentage responded. When business was named a larger number replied. When he asked how many expected to enter politics, everyone laughed. Of course no man of culture and education would think of engaging in politics.

Harold J. Laski, a noted English professor now visiting in this country, is amazed at American students' thirst for information about vital political and economic questions. But he is equally amazed at our utter lack of active interest in the practical solution of the problems that face our country. Mr. Laski finds

Mr. Bill Wolfe, of the Commercial Department. He is a crack athlete in baseball, and a dub at golf (as he says). His major interest is, however, gardening, and his flower garden in Watertown is evidence of this rather interesting fact.

that the educated men of America have shunned public office to seek more remunerative positions in the business world. The result is obvious. Do you go to the government offices in Washington to find the most able leaders in the country? No, you go to corporation offices in New York, Chicago, or Detroit. Do you go to Congress to seek a solution for our economic ills? No, you go, as did President Hoover, to secure the services of Owen D. Young of General Electric and Walter S. Gifford of American Telephone and Telegraph. The most capable leaders in America are not in the service of the government. The best of our educated men are not in legislative halls. And the great body of American high school and college students is indifferent toward the vital affairs of the nation.

Miss Grace Fardy, at her home on Lincoln Avenue. Miss Fardy, a graduate of Carroll, is instructor of Latin and director of the Junior Girl's Glee Club.

Certainly educated men and women are trained for leadership. Do you not agree that this training involves a duty upon educated citizens to assume leadership in public affairs? Naturally, all of us will not be leaders. Then it is our duty to follow, for it is followers who give leaders their power. And educated followers with a knowledge of the past and a vision of the future can exert a tremendous influence over the progress of a nation.

Have the educated men and women of America assumed this double responsibility of leadership and followership which is peculiarly theirs? Let us see. In 1914 the nations of the world went to war. For three years America remained aloof. But we finally yielded to the relentless force of false propaganda and entered the conflict. Who were our leaders then? President Wilson, Senator La Follette and William Jennings Bryan worked feverishly to maintain American neutrality, but they failed. Courageous pacifists like Norman Thomas and Debs were branded as dangerous men and thrown into jail. Where were the intelligent citizens who should have followed those leaders? They were swept along by propaganda and martial music. They lost their heads. They declared war. They sacrificed one hundred thousand of our best men, and caused the loss of thirty-seven billion dollars. Yes, it is true America suffered from a poverty of leadership. She also suffered from a poverty of intelligent and active followers.

Mr. George Olson, instructor of History, is a native of Kansas. He is a liberal in politics, choosing to vote for the man rather than for the party.

America emerged from the war as the world's chief banker and foremost manufac-

Communing with the old oaken bucket, the iron-bound bucket that hangs in her well, Miss Nellie Gill finds escape from the teeming classrooms. She is, by popular acclaim, the most versatile teacher on the faculty, and certainly, she is the wit of the school.

turer. For the greater part of a decade thereafter we indulged in a series of speculative schemes from Florida land to Wall Street securities. Swept on by a false sense of values, we bought radios, automobiles, and needless luxuries on deferred payments. We mortgaged an uncertain future for immediate pleasure. Now that future is upon us and what have we? Like small boys on a merry-go-round we've had a grand ride, but where have we been?

The period between 1925 and 1928 brought unparalled expansion and production in industry. Produce! became the national cry. So enthusiastic was the response that our factories can now manufacture nine hundred million pairs of shoes in a year when but three hundred million pairs are bought. Michigan's automobile plants can turn out five million cars in twelve months when less than half that number was purchased last year. So far has producing capacity outstripped consuming ability and so far have machines replaced human labor that millions of unemployed men must tramp the streets in want of the things that have been produced in abundance. It is unreasonable. We know it is unreasonable. Then why is it?

Somewhere something has gone wrong. Someone has failed. Does this mean that the educated people of America have failed in their responsibility to the state? Yesterday the educated men and women of America failed to assume the double responsibility of leadership and followership which the country has a right to expect of them. But what of us today? What of tomorrow? Shall we be content to "go along from sun to sun to do as other men have done?"

I appeal directly to the students of America. Comparatively few of us will ever attain positions of leadership. Nevertheless, the schools of America give us training in critical thinking and evaluation of facts. If we have the

Mrs. Jennie D. Walker, instructor of Mathematics in Junior High School, and her three sons, Philip, a Sophomore, and Edward, Jr., and Paul, both graduating Seniors. Mrs. Walker has studied at Carroll College, Illinois Women's College, and the University of Chicago.

initiative and courage to apply this training to the affairs of society, we can be an influential group of intelligent and active followers one million strong! Today we are academic. Tomorrow we must be practical.

America is calling to her educated men and women to see her through these trying times. She cannot wait. Events move on. Now is the time to quit our position as idle spectators on the sidelines and take our rightful place on the field of action. If we answer this call as responsible citizens, leadership will be strengthened, the ranks of intelligent followers will be tremendously augmented, and America shall not have called in vain.

Mr. Philip Raeber, janitor, is a graduate of the Stutgart Public Schools of Germany, and has been associated with the Waukesha Public Schools since 1918.

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The Staff

Recognition of the services of the people aiding in the production of "The Mohawk" is hardly necessary. To them, the book presented an interesting means of increasing their knowledge of a subject usually neglected, and the benefits derived from this production seemed reward enough. For the information of our readers, however, an outline of the staff follows:

Miss Dorothy Dodge, a supervisor of Physical Education, taken a few years ago in Hillsdale, Michigan, when Miss Dorothy was at her Sunday best. Since then, Miss Dodge may have changed somewhat—the hand of time is relentless—but her smile is still the same, and her disposition just as lovable.

Margaret Roberts, Organizations Editor, had charge of that phase of the book pertaining to the school. With the aid of Olive McGeen and John Lockney, she obtained write-ups from these representatives of the various organizations: Robert Finn, Juanita Hey, Frank Italiano, Judy Sawyer, Reno Forsythe, Jessie Ann Baird, Shirley Haverstick, Helen Vohs, David Dancey, Roger De Long, Peggy Morton, Robert Wright, Dorothy Rutte, Florence Klussendorf, Bruce Stollberg, Lee Powell, and others. Clarence Moylan, besides writing several incidentals, wrote the introductions to the chapters.

The Indian exhibit, sponsored by "The Mohawk," was under the direction of Fred Neumann, assisted by Arthur Jark. Many thanks are due to all contributors to the exhibit.

Mr. Charles Lomas, taken at Mr. Carl Kushe's home in Oshkosh. Mr. Lomas is instructor of English and coach of track. No doubt he and Mr. Kushe have been enjoying Mr. Kushe's favorite yachting tales — for surely Mr. Lomas is in a particularly happy mood, and what could the reason be last summer but yachting?

Five free Yearbooks were given away to the five students contributing the most extensive collections to the exhibit. Betty Brust, Jean Schumacher, Kenneth Peffer, Dan McGeen, and Barbara Gregory were the winners.

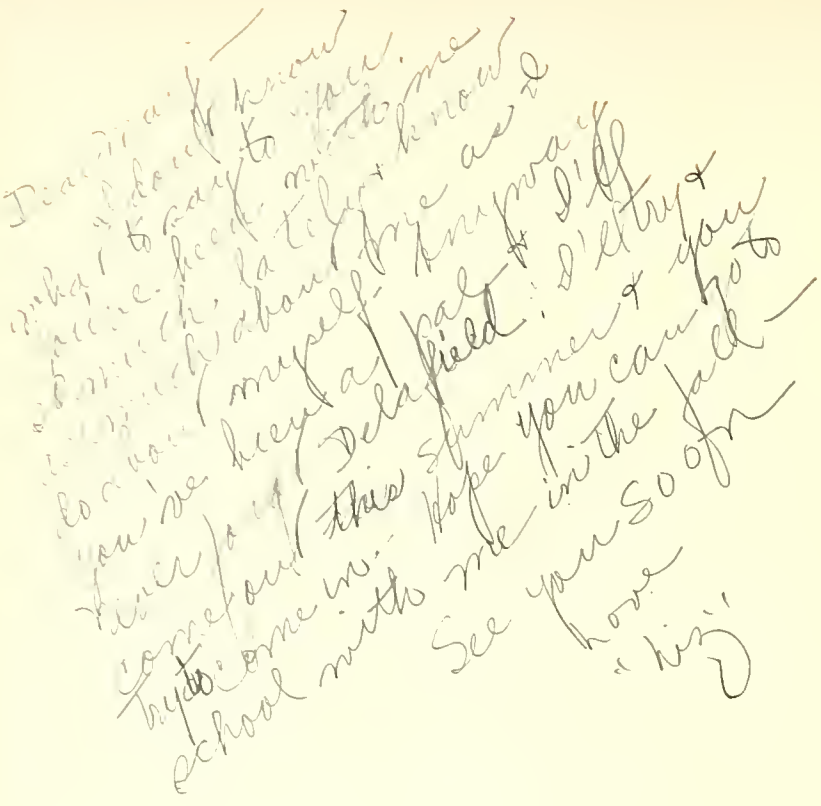
Themes, requiring much thought and research, were written by several students whose names appear with their respective themes. Their work was under the direction of Hugh Hulburt. Incidental pictures accompanying the themes were lent by Dr. Harkness.

Art work, including the designing of the end sheet, tail pieces cover, and jacket was done by Evelyn Sindel of the Layton Art School. Joyce Wright planned the end sheet, and Joseph Kramer drew the Indian heads for the initial letters in the chapters.

Frank Italiano, Business Manager, efficiently supervised the financial side of the production of the book of which Miss Friday was faculty adviser. Typing was done by Marie Kastenholz and Esther Raduege; Warren White, Senior Class Editor, organized the write-ups and pictures of the Seniors, while Carlyn Ivens was General Class Editor.

The editorial division, under the direction of Miss Grubb, adviser, and Ray Owen, Editor-in-Chief, consisted of organizing the material and preparing it for printing. Although it is not possible to thank individually everyone whose friendly aid made the production of the book possible, "The Mohawk" wishes to thank all of these collectively.

Miss Fannie Hopkins and Miss Clara Wulfing of the Mathematics Department. Miss Hopkins is a graduate of Franklin College, and the University of Wisconsin. She is interested in Girl Scout work. Miss Wulfing's greatest pleasure is travel.



Marge!
Good luck
you sure deserve it.
Here's hoping our friendship
doesn't cease
Willard Allen

You're a ~~peach~~ sweet
kid, Margy!
Esther Rodriguez
'33

Dear Margie—
I'll always remember
you as the dear
little girl from
Delafield—
Pauline Ferrara

Dear Margie
well girl I certainly
been enjoying being
next to Herbert with
you—Loads of luck
Lillian B
'33

P.S. Remember leader
and class captain
meetings.

Dear Margaret,
Don't forget the
Listing class meeting
M.M.L. see you
Jun. Lots of luck and
success
Edward
Assman

Best wishes.
Lola Heyden

Dear Margie
Lots of luck & success
to a fellow leader &
senior
Sincerely
Alice E.

Dear Margie
Remember your
girl attended your
wedding, we wish
you
Darlene
Lucky - success for
you
Margie

Bob
Langdon

Marjorie,
Wasn't that Hockey Test
just Terrible.
Lucille "Elgar

Dear Marjorie —
Don't forget to
write to me
during the
Summer months
Hope you
succeed in your efforts
to make the
team next
year.
Yours truly
Dorothy Langdon

Dear Marjorie —
I certainly have enjoyed
knowing you — always
remember our dear old Physics
class and Mr. Humbert
Best of Luck
Elizabeth Lawton

Dear Marge —
Thanks for all the little
things you have done for me —
I hope your Dad walks that
fun H his — I'll be seeing
you last Carroll — whist —
Floyd Owens.
"Blondie" for your
benefit.

Dear Marge —
Don't forget to write
during the Summer months
Especially on Freshman Year.
Success to You.
Lots of Luck,
Ruth Sykes

Dearest Marj.
you sure are a pal &
I hope you will be more
over this summer. about
forget the title pal on Summit
ive. we sure had a lot of fun
I hope there is much more in
store for you and me
Jeanette

Dear Marj
Ill remember
you when I think of
Toddy. best wishes
for luck & Success
to a lovly girl
Clifford

Dear Marj:
Will all Class
Captain since mistake
hope you have as
much success in
life as you did
with your class
Best Wishes
Lucylle Sutter

Dear Marj:
I wish you the best
of success and happiness
Evelyn Gray.

Que votre avenir soit rempli
de bonnes choses, et que le français
ne soit pas tout à fait oublié.
Mes meilleurs voeux.
Julia Tormey Callahan

Dear Marj.
I have enjoyed your friendship
for the last four years. Don't forget
the good times that we had
going to and from school.
Hazel Davis

Dearest Marj:
Here is to the
girl that always has
a smile. Marie H.

Dear Marj.
I shall always remember
you as the girl who Mr Humbert
always teased in Physics
class. Lots of success
Mary Jehan

Dear Marge
Remember the fun
in the 8B English class
Hope you have lots of success
and fun — Wilma Lyon

Dear Marge
Don't forget
our Class
meetings.
Luck to you in the
future - Sincerely
Dorothy

Dear Marge:
I hope I can
see you this summer
while we're swimming
Success to you.
Love, Cecile
H.

Marge!

Be good and
don't forget to study
your history - Don't you
miss me all the
time.

Dear Marge:
Will be seeing you
soon as well make
plans to be there
my wife.
Regards to all the boys. Yours Marge
wishing
you success without worrying about
how many credits you will be
short. I will see you all in my class,
so I will
Sincerely yours,
John Robert

Dear Marge -
Glad to get back
to you
I would write
sooner
but have been
so rushed
lately.

"Dear Marge"
I surely was glad
to have known you in the
past yr. and hope to continue
our friendship from P"

Dear Marge -
We were sorry to get our
letters back at last
have enjoyed knowing
you. Hope you
will be in Cleveland
sometime.
Bob Schneider
'35

Dear Marge:
Best wishes.
Marge I've sure
enjoyed the Oberfell
gang & last
years Lunch

Margie -
I am certainly sorry
to have all of you "grand"
seniors go - I have liked
you one & all. In the moment

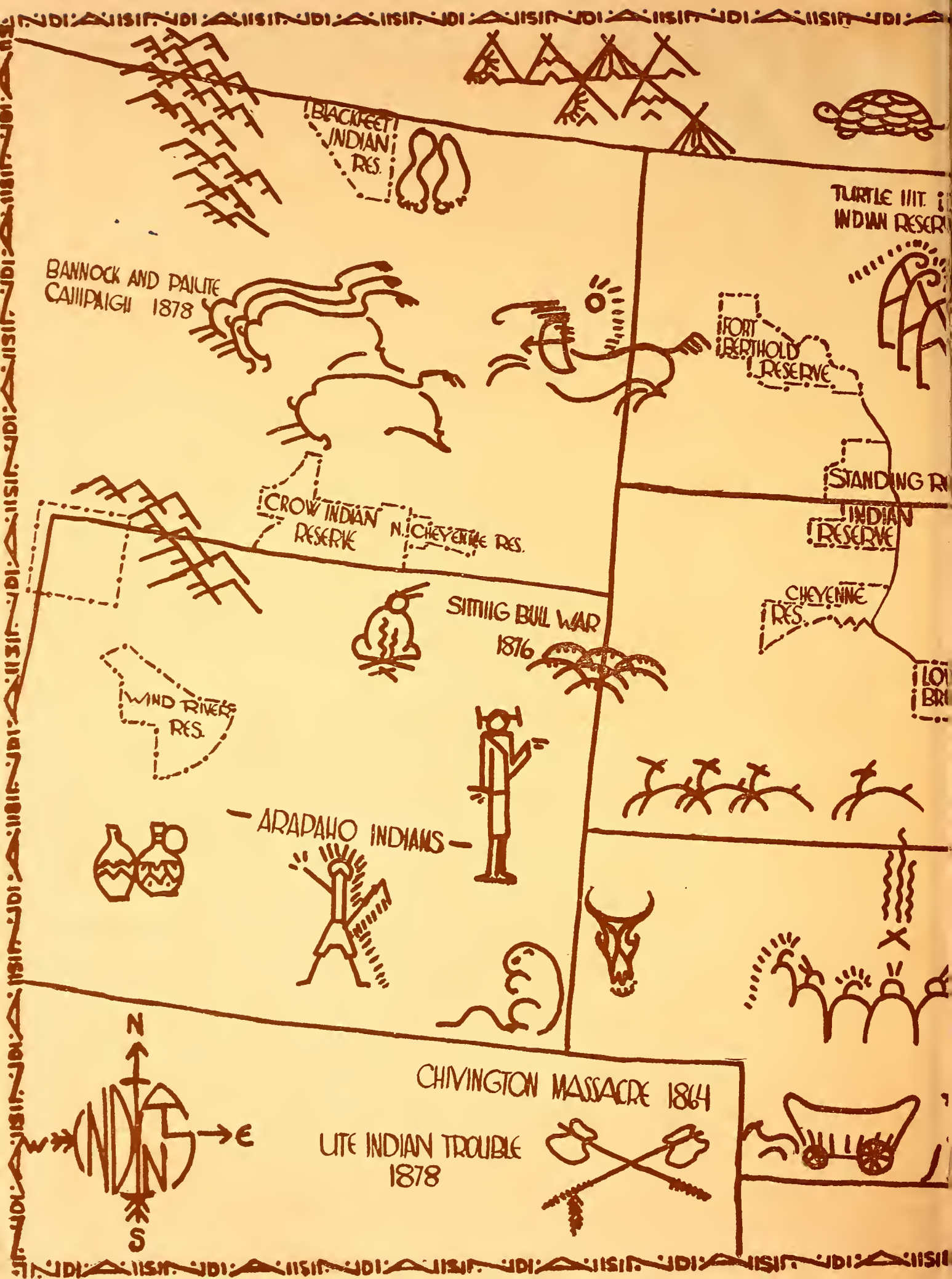
Howdie Marg
Best wishes
for the summer
Earl Baker
"Smoke"

dear marge:
I have enjoyed knowing you very much and hope I will see lots of you in the future. Lots of luck and happiness to the good gym class captain.

Love,
Iris Blodgett

Dear Marge:
I've thoroughly enjoyed knowing you and hope we will be together next year. Have a wonderful summer and always a happy smile. Best luck in the future.

Gertrude Lange


BLACKFEET INDIAN RES.
TURTLE MT. INDIAN RESERV
BANNOCK AND PAIUTE CAMPAIGN 1878
FORT BERTHOLD RESERVE
STANDING R
CROW INDIAN RESERVE
N. CHEYENNE RES.
INDIAN RESERVE
CHEYENNE RES.
SITTING BULL WAR 1876
WIND RIVER RES.
ARAPAHO INDIANS
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CHIVINGTON MASSACRE 1864
UTE INDIAN TROUBLE 1878

RED LAKE RES.
WHITE EARTH RES.
BOIS FT. RES.
DEER CREEK RES.
RED CLIFF RES.
WINNIBIGOSHISH
CHIPPEWA
MILLE LAC
LA POINTE RES.
LAC DU FLAMBEAU
MENOMINEE
STOCKBRIDGE
ONEIDA
LACCOURT OREILLE
SIOUX WAR 1866
SISSETON
SIOUX OUTBREAK 1890 - 1891
SANTEE UPRISING 1862
RED BIRD'S SURRENDER
SAC-FOX RES.
BLACK HAWK WAR 1832
HEATHERLY
INDIAN TROUBLE 1836
KICKAPOO INDIAN RES.